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Ontario school funding campaign needs more work

Bob Vander Vennen

TORONTO, Ont. — For 10 years the Ontario Association of Alternative and Independent Schools has been trying to remove Ontario's distinction as being the only large province in Canada which provides no funding for its independent schools. Its 10th annual meeting, held Apr. 7 at the Ontario Institute for Studies in Education, was a time of taking stock of the situation and preparing strategy for a provincial election it expects in late June.

There is always hope for change, especially since the Ontario situation is quite fluid at present. The report of Dr. Bernard Shapiro's Commission of Inquiry on Private Schools in Ontario made some dramatic recommendations over a year ago, but they have not been seriously discussed by the government.

The Ontario government's action to provide full funding to the Roman Catholic Separate Schools has been challenged and is being considered by the Supreme Court of Canada. Until the Court decides on the constitutionality of that action, the Ontario government is not likely to act on funding independent schools.

The struggle for educational equality in Ontario goes back to the mid-sixties, when the Ontario Alliance of Christian Schools (OACS) began to contact Members of Parliament. In 1971, 100 representatives from the OACS presented a petition with 120,000 signatures to the then Premier Davis (left) and Minister of Education Robert Welch.

Political parties are waiting

After hearing an oral report on the arguments presented to the Supreme Court on the Catholic school funding, those attending the annual meeting heard from representatives of each of Ontario's three parties on the party's position on the funding of independent schools. The government party, the Liberals, were represented by letter from the Administrative Assistant of the Minister of Education, which basically said that it was examining the Shapiro Report.

The Progressive Conservative Party was represented by its Education Critic, Rev. William Davis. He said that his party wants in-depth public hearings and debate on the Shapiro Report, feeling that the general public is poorly informed on the issues. He said that his party was badly hurt by its introduction of full funding for Catholic schools. Right now there is enough pending with Catholic school funding and pressure for more French language funding without the issue of independent schools.

The NDP's education critic, Dr. Richard Allen, gave the clearest response to the question of independent school funding. His party is against it. They stand for "strong, open, free, democratic public schools." They are unhappy with the Shapiro Report because they say it would weaken public schools at the expense of independent schools. They do not like the "two-tier" approach of the "associated" schools which Shapiro suggests that independent schools become within the public school system in order to qualify for public funding.

The NDP, said Allen, would genuinely like to see more openness and flexibility in the public school system, though he admitted in response to a question that that would require a change in the structure of the public school system.

Pre-election strategy

So the work of OAAIS is not yet finished. Its board suggests a strong effort in the coming election of personal contacts with candidates to inform and convince them of the independent school position. In addition to some government funding, the schools want the government to give them the legal assurance of a place in the school system so that each year they do not need to petition the government for another year's licence to operate. Their watchword is "fairness in education."

The OAAIS board is ably chaired by Burlington businessman Arthur Hordyk, who is active in the schools related to the Canadian Reformed churches. Executive Director Lyle McBurney does an outstanding job of focusing the cause and presenting the need. OAAIS has about 70 member schools.

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Canadian Calvinists to attend peace conference in Libya

C.C. staff

ST. CATHARINES, Ont. — Among the delegation of 200 Canadians going to Libya to mark the first anniversary of the bombing of Tripoli by U.S. forces are two members of the Reformed community. They are real estate agent Wybe Bylsma from Cobourg, Ont., and *Calvinist Contact* editor Bert Witvoet.

The two look upon this opportunity to visit Libya as a unique way of learning more about Middle East politics in general, and about the Libyan revolution in particular.

According to Bert Witvoet, they are aware that the Libyan government will try to indoctrinate them with the Libyan viewpoint on international politics, "We are confident that, equipped with a good dose of Reformational thinking, we can be open to new insights into the Middle East situation, and yet not be bowled over by the social and political beliefs propagated by Col. Gadhafi," he said.

Witvoet is aware that a large number of delegates attending the four-day peace conference in Libya will be representatives of the peace movement, Muslim community and native people from Winnipeg. "All the more reason for a few Calvinists to be on the scene too," he commented.

Wybe Bylsma says that he has contact with Libyan students from time to time. He is very much interested in having Christian schools develop a curriculum unit on the Middle East.

It was Bylsma who got wind of the possibility of going to Libya. By contacting businessman and organizer of the trip Ian Macdonald of Ottawa, he was able to secure a place for himself and Bert Witvoet.

Both participants headed for the library as soon as they knew they were on the list, to "bone up" on Libya and Gadhafi. The total conference in Tripoli will comprise about 2,000 people from Europe, the United States and Canada.

Witvoet hopes that he and Wybe Bylsma will be able, the Lord willing, to report to readers of *Calvinist Contact* soon after they return to Canada.

Ruins after last year's bombing in Tripoli.

Thinkbit

We learn from experience that we never learn anything from experience.

George Bernard Shaw

Experts can't decide on status of fetus

Margaret Griffioen

ST. CATHARINES, Ont. — Two recent reports in the daily press indicate that decisions by legal and ethics professionals regarding the status of the unborn child are questionable and often contradictory. Such conflicting decisions cause confusion for pro-life advocates, who must struggle with these experts for the rights of the unborn.

On the one hand, status at 14 days

This month, ethic experts are meeting in Ottawa to discuss the moral implications of human experimentation — including that on embryos.

"Advances involving in vitro fertilization have made it possible to start life in a test tube. So the question arises, at what point does the resulting mass of cells become an embryo? And at what point does an embryo deserve the same protection from potentially harmful experimentation as a developed human?" a recent article in the *Globe and Mail* asked.

"The major question is, when are we going to give this embryo moral status?" said Professor Abbyan Lynch, Director of the Westminster Institute for Ethics and Human Values at the University of Western Ontario. "If we give it moral status, presumably one cannot do research on it.

"So, let's suppose you're not going to

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Calvinist Contact

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Editorial

Two giants in a playpen

Sometimes the game that superpowers play becomes child's play. Take, for example, the recent scandal around U.S. security in the U.S. embassy in Moscow. After the U.S. has spent millions of dollars on sophisticated equipment, security personnel, elaborate codes and a new building, it has come to the point where Secretary of State George Shultz cannot find a secure room in his own embassy to carry out private discussions.

It all boils down to the failure of human beings. Two marines have been charged with espionage. While embassy personnel itself had to go through strict security checks each day, Soviet agents had free access to the most secret of places in the old building.

In addition, the new building, which costs $191-million dollars to build, is considered riddled with espionage devices. If Sweden's embassy is any indication, then the Russians have planted all kinds of sophisticated equipment in pre-fabricated walls made in factories no foreigner is allowed to enter. The factories are more secure than the embassies!

But the funniest part of all is that a U.S. committee investigating the new building had to resort to toys — a child's erasable tablet with Mickey Mouse characters on it — to communicate with each other. One can cry about these failures in human integrity, of course. And if I was an American, I would be not a little angry too.

But in the light of scripture, these things become prime examples of the humour of God. With all the billions of dollars spent on security in this world, it all comes down to an erasable tablet designed for your three-year-old child. Do we need any more convincing that our security lies in trusting God instead of super powers?

Happy with your labels? Want a change?

Do you prefer being thought of as a Calvinist or as a Reformed person? Or do you insist on being referred to as a member of a (fill in the blank) Reformed church? Or would you rather that people do not classify you narrowly but think of you as a Protestant, or, wider yet, as a Christian?

Somewhere along the line you will find occasion to use or be confronted with the use of any one of the above categories. When the ethnic label of Dutch gets added to the mix, your circle of nomenclature is complete. Whether your happiness is, may be another matter.

It all has to do with your public image. To a large extent you have no control over that. People draw conclusions about you and have a need to group you. But in real, concrete ways you do contribute heavily to your public identity. You send out the signals, and people pick them up.

Less ornate

I asked someone from outside of our constituency, a non-church-going humanist, what "Calvinism" and "Reformed" meant to him. His reply? "Reformed says nothing to me; it has no meaning for me. Calvinism means something." When I asked him what it meant, he answered, "It means a less ornate style of worship, a sober, down-to-earth lifestyle." Something along the lines of Puritanism?, I wondered. "Yes, it has the same connotations."

I asked him whether he would expect a Calvinist to go to the Word of God for direction in life. He replied that he would associate that with Calvinism too.

The little interchange reminded me of a discussion I held earlier with a member of our constituency. She wondered whether we should not use the term "Calvinism" more often than the term "Reformed." When we use that term, we link up more easily with Presbyterians and Particular Baptists, for example, than when we use the term Reformed. "Reformed" reminds people of the various Reformed churches that have splintered into a dozen or more sub-categories. When the term is used in connection with Christian schools, images of reform-atories arise.

Sober contact?

I have in the past wondered about our own name *Calvinist Contact*. The "contact" part bothered me because it harks back to the early immigrant days when the Ontario paper *Contact* was owned and operated by the Immigration Society. It was clearly meant as a tool to keep homesick or bewildered Dutch immigrants together. Surely, in the late 1980s that need is not there anymore. What should keep us together today is a perspective, a world-and-life view, which can be shared with anyone.

But I also wondered about the term "Calvinism." What does that mean in our North American society? What about these funny notions of strict and rigid enforcement of rules? Sparse worship styles and puritanical home lives? But then, what would you rather have, a name that means nothing or a name that doesn't quite do justice to us but has broader historical connections?

I am beginning to wish that we had kept the name of our western parent — *The Canadian Calvinist*. Being thought of as a sober, down-to-earth kind of constituency in these times of waste and excess may not be all that bad, especially when you lose that inward-sounding name "Contact." What do you think?

Letters

No RCBPA salute

Thank you for the excellent and very positive article published in the Mar. 27 issue of *Calvinist Contact* regarding the 3rd Annual Convention of the Reformed Christian Business and Professional Association (RCBPA).

So as to prevent any misunderstandings as a result of the caption under one of the pictures, the RCBPA does not have a formal "salute" in which members are called to participate.

Instead, what the picture really depicts is our Board members — under the direction of keynote speaker Rev. Jerry Vreeman — leading the delegates in the singing of "Father Abraham" — which calls for a number of physical motions and gyrations. Some have suggested that this activity represents the RCBPA version of the "liturgical dance."

All kidding aside, the RCBPA — to quote Ed Top's words — is determined to be "not of little consequence." We solicit the prayers of the readers of *Calvinist Contact* as we continue to struggle with the challenge of integrating faith and vocation and serving Christ in the marketplace!

Arend Kersten,
Executive Director, RCBPA,
Hamilton, Ontario

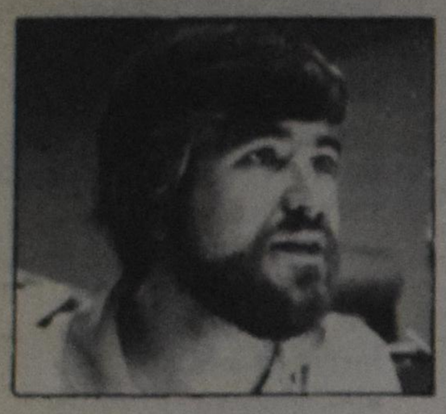
A "thank you" from Snowflake

I would like to express my deepest appreciation for the letters I've received since parts of my journal, (Snowflake), appeared in the *Calvinist Contact*, Jan. 9, 1987.

Prison is a nightmare of days becoming years filled with sadness, hopelessness, emptiness and loneliness. Prison rapes your mind and eats away at your heart like some kind of cancer. One struggles to hold on to the sweet memories from the past and stumbles as he gropes through the darkness for new ones. Your letters are now an added piece to the candle I dearly treasure and reach for when the darkness in here becomes a power failure.

Though I have another 16 years in this place, I must give thanks to God for the life I do have. The atmosphere may be catastrophic and humiliating but I do

JUST A MOMENT/HERMAN PRAAMSMA



"There will come another era when it shall be light and man will awake from his lofty dreams, and find his dreams all there, and nothing is gone save his sleep."

(Hamilton Wright Mabie, 1846-1916, from: *The Awakening*)

Every now and then I can't help wondering at the stupidity of things in this world. There is so much stubborn sinful unhappiness and so much self-inflicted pain. At times I like to fantasize about what things *could* be like. Don't you ever have moments like that? "What if ..." moments, I call them. Here's a few of my more recent ones:

- **What if** Jim Bakker of the PTL club had a consistory and a treasurer?
- **What if** Gorbachev really believed in openness and a new spirit, and apologized to all our brothers and sisters in jail, and set them free?
- **What if** *all* people in South Africa turned a uniform brown overnight?
- **What if** a cure for AIDS would receive the same priority as the invention of the atom bomb?
- **What if** *every* North American and European family would adopt just *one* hungry child in the Third World and be its sponsor?
- **What if** evangelists and churches were prohibited from soliciting funds on the airwaves, and were forced to proclaim only the gospel?
- **What if** soldiers everywhere refused to cross their own borders?

What a great world it would be if I had my "what if's." After I go through a little fantasy like that, I half close my eyes and let out a deep sigh. It is a sigh of contentment of a person with deep insight. A sigh of self-pity from a person whose splendid ideas will in all likelihood be spurned by an unfeeling and cruel world.

It is in a moment like that that God has to tap me on the shoulder and pull me back to reality. God who says:

- **What if** you would learn to control your temper when you think the children are too noisy?
- **What if** you would become a bit more punctual and less messy?
- **What if** you would move from fewer words to more action in your own life?
- **What if** you would be less judgmental and more generous of spirit?
- **What if** you would be perfect, as even your Father in heaven is perfect?

And I said: "Lord, what do you think this is? Heaven?"

And the Lord replied: "*I* will take care of that. As for you: *follow me*. I will make *all* things new — even you."

No ifs about it.

Herman Praamsma is pastor of the Fellowship Christian Reformed Church in Rexdale, Ontario.

Longer Letter

Unity must precede justice

Alberta is eagerly waiting for its new school act which will, it is expected, recognize more clearly the legitimate role of the independent schools in this province. We know that the people who are charged with drafting this legislation have looked closely at the Shapiro Report in Ontario, and it remains to be seen how much of this report will find its way into the legislation.

For that reason I tend to read everything I can about the Shapiro Report, including the various commentaries in *Calvinist Contact*. I had missed, however, the article by Dirk Brinkman in the Jan. 16 issue which recently came to my attention. I would like at this late date to offer a few comments.

Maintain our heritage

First of all, Mr. Brinkman is right on the mark when he states that "our first concern should be to maintain our Calvinistic heritage." This is so especially in our decisions about what is to be taught in our schools and how it is to be taught. Perhaps it would be well to emphasize that this heritage must be maintained not only vis-a-vis the Ministry of Education, but also vis-a-vis the temptations to make our schools more "respectable" and "attractive" to "outsiders." As Mr. Brinkman says, the real threat we face is that parents want our schools to follow Ministry of Education guidelines in order to obtain the "coveted secondary school diploma," the educational idol of our age. I sincerely urge the Ontario Alliance of Christian Schools and other member schools of Christian Schools International to re-read Mr. Brinkman's comments in this regard.

Work with others

What I do not understand is why Mr. Brinkman follows this call to remain true to our heritage with an only slightly veiled call for Christian schools to lessen their commitment to the political activities of the Ontario Association of Alternative and Independent Schools (OAAIS).

Our Christian schools can with integrity promote their Reformed heritage while actively co-operating in and promoting the political work which has lifted the "private" school question from an ethnic and sectarian issue which the government could well afford to ignore, to its present status as a question of justice that the government of Ontario *must* deal with. Yes, there is the narrow and selfish vision of some who only seek to protect their own interests and will abandon the broader issues as soon as that self-interest is fulfilled or threatened. But surely the Calvinistic Christian schools have a vision of justice that goes beyond this self-interest. We believe that all parents must be free to educate their children in accordance with their conscience. Certainly this should mean that even if the Calvinistic day schools had all the freedom they desired, including financial justice, our political task as Calvinists would not be finished until that freedom was extended to all the parents.

OAAIS, like the Association of Independent Schools and Colleges in Alberta, is a coalition of a wide variety of independent schools which seek to promote educational justice for all parents. If that is a statement that suffers from what Mr. Brinkman calls "the Big Brother syndrome, which sometimes shines forth from our lofty statements," then more power to that syndrome. However, rather think it suffers from the "what-does-the-Lord-require-of-you" syndrome.

Government responds to unity

On a pragmatic level, the Shapiro Report is the first, not the last word of official recognition of Christian and other independent schools by the Government of Ontario. How the schools respond to this first report will greatly influence the government's later studies and final action. If the Government of Ontario perceives that the political coalition which has forced it to take this first step towards justice can be broken up so very easily, it may well decide that private education is an ethnic and dividend movement which needs not to be taken seriously after all.

Making our Calvinistic schools live up to their heritage surely does not mean reducing "justice for all" to "justice for us." Let the Ontario Alliance speak strongly about the Reformed integrity of our schools in Ontario. For this there is probably no better spokesman, as Mr. Brinkman states. But let the Christian schools retain their leadership and vision within OAAIS to continue to work for each school's right to maintain its integrity and for each parent to choose a school which reflects the values and priorities of the home.

Gary Duthler,
Executive Director

live with some comforts that so many others do not know. There are many forms of prison that many people have to exist in. It's not necessary for bars of steel to be visible before we realize that many people are suffering: the elderly, handicapped, orphans, the sick in hospitals and so many more who live in a world of darkness.

I ask that you remember all these people in your prayers. Please remember that these people are people of worth and value. If there is anyone that you can think of, even as you read this letter, that could use some cheering up then I urge you to please do it right now. A phone call or a visit can make a difference to someone who is hurting. So many are in pain, unasked for and undeserved. Please don't allow them to face it alone.

In closing again I say thank you for the letters, the kindness you've expressed and the smiles. Remember to tell each other that you love each other. Especially the young ones who feel the future to be so empty and useless.

Living in Christ
is life on the sea of love
with each of us
as fishermen of men
God is our pole
The Holy Spirit our line
Jesus is the bait
The Bible our tackle box
Angels are the oars
The Church is our boat.

Ron Dube,
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Kingston, ON K7L 4V9

Pontius' Puddle

HOW CAN YOU JUSTIFY SPENDING BILLIONS ON ELABORATE WEAPON SYSTEMS WHEN MILLIONS ARE HOMELESS AND HUNGRY.
I ASSURE YOU THAT MY POLICIES TAKE THAT CONCERN INTO ACCOUNT.
ARE YOU PROJECTING AN INCREASE IN THE AMOUNT OF FOOD AND SHELTER?
NO, A DECREASE IN THE NUMBER OF CREATURES AROUND TO NEED IT.

News

Experts can't decide on status of fetus

... continued from page 1.

leave it in the test tube for any more than 14 days, which seems to be pretty well an internationally agreed thing. In that 14 days you can do a great many studies about chromosomes, you could do a great deal about cell division and you could learn a lot about genetics," said Lynch.

Lynch acknowledged that others in society would argue that it's the beginning of human life and you have no right to tamper with it. "... it's not unrelated to the abortion question."

On the other hand, status with questions

In Toronto, an Ontario Provincial Court judge ruled that a fetus is a child in need of protection, a decision which, according to some experts will set a precedent that could be used to try and stop abortion or any action of a pregnant woman that could endanger her unborn.

Judge D.K. Kirkland made a 38-week-old fetus a ward of the Children's Aid Society (CAS) because its mother refused all appeals that she obtain medical treatment and planned to give birth in the underground parking garage she made her home. The judge also ordered the mother to undergo psychiatric assessment in hospital, where many hope she will give birth. If found mentally competent, the woman will be released. In that case, CAS lawyer Stephen Hunter says, CAS will "do whatever it is we have to to protect [the fetus], but in a manner that will also protect the mother's rights."

Legal experts and child welfare officials say this ruling has raised several questions, including, will anti-abortionists try to use the ruling to stop abortions? The experts also wonder, (as do pro-life advocates) whether the judge would have reached the same decision to protect the fetus if he had dealt with the case during an earlier stage of the woman's pregnancy.

The decision by the judge must now be reviewed by Ontario legislators because of its implications, said Colin Maloney, executive director of Toronto's Catholic CAS in a *Globe and Mail* article.

Previously "the fetus did not exist legally, so children's aid societies had no legal obligation to protect it," Maloney said. "Now, we have that legal obligation."

Waldensians oppose support for Contras

NEW YORK, N.Y. (American Waldensian Aid Society) — The Central Committee of the Waldensian Church in Argentina and Uruguay has expressed its "most decided support" of Presbyterian opposition to U.S. aid to contra forces in Nicaragua. The Waldensian position was officially conveyed to Rev. Benjamin Weir, moderator of the Presbyterian Church (U.S.A.) in a letter from Reverend Ricardo Ribeiro, moderator of the Waldensian Church in Argentina and Uruguay.

Part of the letter reads:

"As a church intimately involved as is ours with the Latin American peoples, many of which are weak and cannot trust in the power of armaments, but must hope for the common respect for rights, we watch with great anxiety a nation as powerful as yours scorning International Rights, disparaging the decrees of the International Court of Justice and ignoring with contempt the Charter of the United Nations and the Organization of American States ....

"As a church of poor nations, always humiliated by the arrogance of the powerful, it hurts us that one of our smallest sister nations is obliged to spend all its resources, resources that would be voluntarily used to improve and to dignify the life of its people, in the folly of war, to defend its liberty and dignity against the most powerful country on earth ..."

On Wednesday, Mar. 11, the House of Representatives opposed a grant of $40,000,000 in military aid to the Contras in a procedural vote that would delay granting aid to the rebels until September. But, according to the *International Herald Tribune*, "leaders of both Houses predicted (President) Reagan would eventually prevail on the $40,000,000 instalment, the last of $100,000,000 in aid approved by Congress last year, because the opposition does not have enough votes in the House to override a presidential veto."

The continued support of the Contras by the Reagan Administration was, at one time, part of a long-range strategy to join military forces in Latin America, a bulwark against the so-called communist threat. This attempt by the Reagan administration failed, as one Latin American country after another disapproved of the strategy.

Too, the Waldensian Churches in Argentina and Uruguay, as well as Reformed Churches in Brazil have only in the last few years emerged from the repression of military dictatorships.

Church uneasy over Tutu's remarks

JOHANNESBURG, S. Africa (EP) — Growing displeasure among the approximately two-million South African Anglicans over political remarks by the church's leader, Archbishop Desmond Tutu, is reported in South Africa's *Sunday Times* newspaper, in Johannesburg.

Tutu's support of economic sanctions has led many church members to withhold their financial contributions in protest, bringing churches into financial difficulties, the paper reports. Some churches are reportedly on the verge of splitting up, and many Anglicans are joining other churches.

Recently an Anglican group calling itself "Africans Concerned for Truth and Spirituality" (ACTS) wrote to all of the church's bishops, expressing "deep concern" over the political direction of their church. ACTS Chairman Alasdair Macaulay says his group condemns racial segregation as "heresy" but opposes "the infiltration of ideologies into the life of the church."

According to the *Sunday Times*, a division over Tutu's controversial political stands has also arisen in the Anglican parish of Kierksdorp, Tutu's birthplace. The church has split, with approximately 10 per cent of the members establishing their own parish.

Another parish in Witbank is reportedly about to be closed because a third of its members are no longer making contributions as a protest against Tutu. The diocese of Pretoria reportedly suffered heavy financial losses during 1986. Deacon Godfrey Kenwood, a speaker for the Anglican Church, attributed the financial difficulties to the nation's troubled economy and to Anglicans who "use Archbishop Tutu as an excuse for not donating anything."

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BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William van Geest

Baby M decision ambivalent

The Baby M child custody case that unravelled in a New Jersey courtroom early this year was ended by Judge Harvey Sorkow's ruling last week. The baby's mother, Mary Beth Whitehead had contracted with William and Elizabeth Stern to bear them a child for $10,000. When the child was born just over one year ago, Whitehead reneged on the deal and decided to keep the baby girl herself. The Sterns sued for custody. Last week Judge Sorkow awarded sole custody of the child to William Stern.

Many of us, myself included, probably feel a vague abhorrence of the practice of surrogate mothering. We need to explain why we are opposed to it. Judge Sorkow's judgment is an important precedent for both the United States and Canada. Therefore, we should study it closely if we wish to state clearly our opposition to surrogate mothering.

In the first place, it should be noted that the ruling reflects a strong ambivalence in our society towards surrogate mothering. On the one hand, the judge accepted the contract between the Sterns and Ms. Whitehead as a valid business deal. "If a man has the right to sell his sperm, a woman has the right to rent her uterus" said the judge. Thus the ruling accepts the idea that conception and delivery of children can be a purely economic activity. It's a business arrangement between consenting adults and, therefore, enforceable by law.

On the other hand, however, Judge Sorkow appeared unwilling to base his decision on the validity of the business contract alone. The ruling was also based on the fact that Stern was the biological father of the infant. Thus, Judge Sorkow treated the dispute as a custody dispute between two natural parents, similar to such disputes between separated or divorced couples. For this reason the judge sought to establish which parent would be able to provide a "better" home for the baby. The judgment in favour of Stern was thus based on the probability that he will be the "better" parent.

Nevertheless, Stern's right to custody cannot be based on both the validity of a business contract and a parental right. If the business contract was valid, the court did not have to establish whether Stern or Whitehead would provide a better home for the child in order to rule in Stern's favour. But if the natural parent argument is valid, the business contract and the $10,000 payment do nothing to strengthen Stern's case.

We should realize that both grounds for granting Stern custody are wrong. When children are produced under contract, the conception and delivery of children is reduced to a marketable activity. This is a serious violation of God's order for society, as serious as the buying and selling of people as slaves. The fundamentally repugnant aspect of slavery, like that of surrogate parenting, is the reduction of human beings to economic objects. How well the master treats his slave is not the issue. Neither is how well the Sterns will treat Baby M.

The natural parent argument is a little more complicated. Undeniably, William Stern is the biological parent of the child. His sperm fertilized Mary Beth Whitehead's egg to produce the baby. However, it must be acknowledged that until recently, mere biological parenthood among humans was an abstraction, inconceivable apart from a social and ethical relationship between the parents themselves and between them and the child. Natural parental ties, upon which custody rights are based must include more than mere biological parenthood. Clearly, Whitehead's natural parental rights to the child far exceed Stern's.

Judge Harvey Sorkow has not served society well with his ruling. He had the opportunity to state clearly that children cannot be produced under contract and that parenthood involves more than mere biological participation in the creation of a fertilized egg. In failing to do so, he has instead given legal approval to an abhorrent practice.

Richard Vanderkloet teaches history at Toronto District Christian High School in Woodbridge, Ontario.

Pressreview

Carl D. Tuyl

The press was rather unanimous in its judgment on the Ottawa 25-hour-blitz summit. There were no signs of significant progress in the areas under discussion, but there were a lot of words which could be interpreted to mean that progress would be a possibility. One writer called it the "drizzle-and-drivel summit." In all this emphasis on acid rain it could be overlooked that both the federal government of Canada, as well as the provincial government of Quebec, are funnelling millions of dollars into lobbying against a proposed U.S. ban on another environmental hazard: asbestos, which is a known culprit in lung cancer. While acid rain kills lakes, fish and trees, asbestos kills people. Perhaps this rather unknown expenditure of public money, considered together with the Canadian effort to get rid of acid rain, explains somewhat the cynicism of this correspondent when it comes to politics, and politicians. There was one definite and positive gain in this summit: we were not treated to another Ronnie-Brian singsong.

★★★★

Everybody was terribly upset by the fact that the NDP caucus heckled the President during his speech before Parliament. Even Ed Broadbent was a bit embarrassed by it. Socialists will be socialists!

★★★★

Time, so it is said, heals all wounds. Time, however, does not cover all political peccadillos, as Premier Hatfield experienced when he conducted his first press conference since more than a year ago. Hatfield responded to embarrassing questions of the press with silence. The press conference was probably an effort to test the waters. The waters turned out to be very cool indeed.

★★★★

There is a major battle being fought between VISA and American Express about acceptability during the 1988 Calgary Winter Olympics. VISA is the official credit card of the Games which begin next February, but American Express (if you're smart you leave home without it) has published the names of 2,000 businesses that accept their card. A plague on both their usurious houses!

★★★★

Statistics Canada published the net profit of private insurance firms in 1986. It amounted to a neat one-billion smackeroos, which isn't so bad for an industry that is continually crying the blues.

★★★★

There is a rising flood on Japanese money coming into Canada, amounting to four-billion dollars in the last four months of 1986. At the same time Japan has sternly warned the government of Canada not to impose Canadian content requirements on Japanese automakers. Money still talks — loudly and vulgarly, as always.

★★★★

Liberal chief John Turner is a bit like a novel in search of a plot. His party is badly split over free trade and cruise missile testing. What is Turner's stand on capital punishment, for instance? Nobody knows. If the Liberals are to make gains, they must begin to define their political aims. Turner keeps putting it off, much to his disadvantage.

★★★★

The Socialist government of Greece is not only embroiled in territorial disputes with Turkey, it is also in conflict with the Greek Orthodox Church. There is a proposed law before the Greek parliament that aims to transfer the church's 141,750 hectares of land, owned by 470 monasteries and convents, to farm co-operatives dominated by members of the socialist party. Like I say, socialists will be socialists.

★★★★

A recently-published study by the Russian State Centre on Psychiatric Health said that up to 40 of every 1,000 citizens of Moscow may be mentally imbalanced. It is the weather there, which would throw everybody off balance.

★★★★

Pope John Paul II, who keeps saying that his pilgrimages are not political but pastoral, celebrated mass while Chilean police, directly in front of him, went berserk with batons and water cannons and teargas. It is a true sign of the time; while mass is being celebrated people fight each other.

★★★★

Bill Bradley, who is the senior senator, from New Jersey, in Washington, wants to set aside the week of Nov. 15-21 as "Geography Awareness week" in America. This to revive a subject that has all but disappeared from the curriculum of most public that schools in the U.S. Good for Mr. Bradley. The other day I tried to explain the location of Kingston to some southern neighbours by explaining that it was sort of halfway between Toronto and Montreal, upon which one geographical illiterate asked, "Is that close to Calgary?" But then again quickly now: what is the capital of Maryland? Got you there, didn't I? When I was taught geography, I had to learn by heart all the places where trains stopped in Holland. Now most of these trains do not run anymore. I still know, though, where the trains used to stop. With that and 75 cents I can get coffee in most places.

★★★★

Zimbabwe, known for its verbose opposition to South Africa, has just suspended from its parliament Ian Smith, the country's last white leader, for expressing opposition to anti-apartheid sanctions against South Africa. South Africa seems to survive all of the sanctions imposed by Western nations. Where there's a buck to be made, there will be people to make it, sanctions or no sanctions.

★★★★

The KGB has riddled the U.S. embassy in Moscow with listening devices. How, you ask? They tempted 20-year-old Marines (whose hormones are in a state of violent upheaval, as is common in that age group), with beautiful women. No fair!

★★★★

Oral Roberts and colleagues continue to raise money, which goes to prove that there's a sucker born every minute. They probably figure on five born every second.

★★★★

And then there was this church that really seemed to have the second service problem licked. It advertised these services as follows: COME AND ATTEND, FREE GUM — JUST REACH UNDER YOUR SEAT!

Filipino president calls Jesus "true leader"

MANILA, Philippines (EP) — Jesus Christ is the "true leader of the Filipino nation," said Philippines President Corazon Aquino at a national prayer break fast late last year. Addressing a group of cabinet ministers, businessmen and others, Aquino said the God of "victory and freedom" never fails to answer the prayers of the Filipino people, especially in times of crisis.

Former American astronaut Gen. Charles M. Duke also spoke. He said that as Aquino spoke, "I felt the presence of God, a new spirit in the Philippines." Duke said people all over the world are praying for Aquino and for the Philippines.

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"We want to be Your Valentine"

Church

Marguerite Witvoet, page editor

Psalms set to Punjabi folk tunes a huge success

PAKISTAN — Audio cassettes of psalms have become the unrivalled best sellers produced by the WAVE production studio of Lahore. So far, four cassettes of psalms in the Punjabi language spoken in Pakistan have been produced and they have proved more popular among Pakistanis of all faiths than the 20 other song cassettes which the Christian studio in Lahore has produced.

WAVE is a program of the Catholic Bishops' Conference of Pakistan. It has a full-time staff, all of whom are musicians and sound technicians. Andrew Massih is a keyboard player, Raja Harrison a drummer and Dutch-born Jan Bouwens a musician, trained in both Western and Pakistani music.

Both the text of the psalms and the melodies are considered part of a common Islamic Christian heritage of the Punjabi people, Fr. Bouwens of WAVE said.

"Fortunately, these Presbyterian missionaries preserved the melodies of Punjabi folk tunes set to psalms in staff notations," he said. "When we tried them out at our studio we found they were as appealing to the Pakistani people today as they must have been 100 years ago."

WAVE has sold 25,000 cassettes.

Reprinted from The Catholic Register.

Church news

Christian Reformed Church

Called

— to Ingersoll, Ont., Rev. Arnold Rumph of Arcadia, CA

— to Westmount, Strathroy, Ont., Rev. Ray Lanning of Bethel, Grand Rapids, Mi.

Accepted

— to Bethlehem, Thunder Bay, Ont., Rev. Thomas Niehof of Farmington, NM.

Notice re hospital chaplaincy

Most of you, our readers, are by now aware that Rev. G. Ringnalda has accepted the call to serve as Hospital Chaplain to succeed Rev. J. Geuzebroek.

Rev. Ringnalda is preparing for this ministry by taking a 13-week course in Special Pastoral Education from May till July. Rev. Geuzebroek is prepared to continue visiting patients until Rev. Ringnalda has completed his course.

You can refer patients who require hospitalization in Toronto to Rev. Geuzebroek at (416) 479-0089.

Homosexual rights called "an intrusion"

EDMONTON, Alta. (CP) — Including homosexual rights in federal legislation represents intrusion of government into areas of private morality, says the Evangelical Fellowship of Canada.

The fellowship says sexual orientation differs from the other items in the section which prohibits discrimination on the basis of race, national or ethnic origin, colour, religion, sex, age or mental or physical disability, because these are all morally neutral, while sexual orientation is a particular lifestyle.

Including homosexual rights implies social approval of various sexual lifestyles, the discussion paper says. As a result, religious groups may be accused of attacking homosexuals simply by teaching their own beliefs about sexuality, it adds.

Pastoral Pondering

Learning to talk about our love for the Lord

Dan Tigchelaar

In a class where we were talking about personal witnessing, the subject of ethnicity came up. Is there a trait in Dutch people that makes them shy about talking about personal things close to the heart? Carrying that question into the area of our personal witnessing, I asked, "Are we reluctant to talk about our faith and our love for the Lord with each other and with others. If we are, is it an ethnic trait?"

I asked another question of an almost newlywed that would get at the issue. "When you were courting your sweetie," I asked, "did you take her by the hand and say to her, 'I'd really like to tell you how much I love you but I'm Dutch and Dutch people don't talk about those things?' " He blushed a little and answered, 'Of course not!' I asked an elderly couple the same question. "Oh no!" came the reply. "We still tell each other all the time that we love each other." My heart was warmed. The trap was set. If we can tell each other how much we mean to each other, why can we not do the same about our Saviour and Lord?

The Spirit helps Christians overcome inhibitions in order to witness. Whether these inhibitions come from fear, or lack of knowledge, or reluctance, or ethnicity; yieldedness to the Spirit, openness to His direction and leading, will break down barriers to witnessing and open up closed lips. The Holy Spirit is a witnessing Spirit. Jesus' promise of the Spirit came with the claim that "He will bear witness to me, and you will be my witnesses."

I think we have to learn to talk to each other about our love for the Lord so that we can be free to talk to others about Him. We need to practise with fellow believers and when we do, it will be more than practice. With such talk we will build one another up in our faith and love.

Our time spent chatting after church on the steps or over coffee at home should include healthy doses of true confessions about what the Lord has been doing in our lives. Maybe then, on Monday morning, some of the same talk will slip into our conversations with our fellow workers and friends. Then they will ask, "If it's so good for him, maybe it's what I need."

Healthy piety is a most effective tool for witness.

Dan Tigchelaar is one of two pastors at Covenant Christian Reformed Church in St. Catharines, Ontario.

The pastor's voice

His strong gentle voice, so temperate and warm,
Like the rising sun on an April day
Melting the last of the cold snows away,
Short'ning the shadows of season of storm,
Thaws frozen spirit; while healing, new-born
As a sheltered crocus pushing its way
through the newly bare earth, spreads in the clay
That is God-like spirit; sunlight return!
His words, a guide through past life's wintry scene
Uncover events which had chilled my youth,
And with firmness the law of frost repeal;
Such strength and warmth coming from deep within
A heart itself impassioned hot by Love,
Made strong by God's Kind Power to care and heal!

Bill Steele,
Ft. St. John, British Columbia

1987: "Year of the Bible"

BERMUDA (Canadian Bible Society) — Just before last Christmas, the Government of Bermuda officially endorsed the Bermuda Bible Society's declaration of 1987 as a "Year of the Bible" on the Island.

With the support of more than 90 local churches, the Society distributed 15,000 specially printed Daily Bible Reading Guides throughout Bermuda. Copies have been made available through hotels, hospitals, police stations and prisons as well as individual congregations. In addition, 50 Good News Bibles have been given to the correctional authorities, so that prisoners may be encouraged to follow the daily scripture readings.

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Presbyterian Comment

Are Christians getting a bad name?

Robert J. Bernhardt

The Christian Church frequently desires more attention in our society. However, in recent days, some of the more conspicuous publicity received has been primarily bad. When high profile Christians crumble in public there is no cause for joy in any corner of the kingdom.

Tragic as it is, it is not a surprise that from time to time Christians stumble. However, when those individuals are people who have invested much of their energy in cultivating a public image of piety the consequence is particularly odious.

No lack of evidence

In the past few months, television evangelists have been attracting more than the usual amount of public denunciation. Unfortunately, in many instances the criticisms have not simply arisen from hostile unsympathetic reporters. In an embarrassing number of instances the criticisms have been more than mere empty allegations. The critics have struck exposed nerve endings and none of us dare minimize the consequences.

There is the "faith healer" who claims to receive information from God which enables him to understand the various maladies of the people in his audience. He is accused of using accomplices to gather such information prior to the program and then secretly conveying it to him. He vigorously denies the allegation. When confronted with irrefutable evidence in a public situation he merely protests that this was an isolated incident. When accused, he responded, in effect, "Guilty" but then in the same breath, "Not Guilty!"

Another highly visible Christian has a convenient vision that suggests that his supporters should substantially increase their givings. Unless the money comes in promptly God intends to terminate the man's ministry. However, God is gracious and a last minute benefactor comes to the rescue. Is there a great tumult of thanksgiving? Well, who knows, but the more obvious consequence is that an announcement is made that God expects the new levels of donations to be sustained in future years. One could almost get the idea that God is incredibly hard to please!

Released from moral obligations

Yet another television personality leaves his position in his massive Christian corporate empire after an admission of an incident of marital infidelity. Again, any acknowledgement of guilt or sorrow for the sin is obscured by vigorous accusations that he has been the victim of a plot by another Christian personality whose principal objective was some sort of corporate takeover.

The common ingredient in all these instances is an implied superior relationship with the Almighty that releases the individual from the usual moral obligations. Even when fault is acknowledged it seems there is no great pain about the sin but only resentment that it has been exposed.

Personally I find it difficult to know how to respond to such events. One part of me is angry about the bad name that such conduct gives to all things labelled Christian. Another part of me feels that it is not inappropriate for such undesirable public representations of Christianity to be exposed because the truth of the gospel demands messengers who, though they are fallible mortals, represent the truth appropriately. Another part of me is filled with sorrow and regret for the lives that must surely be hurting as a consequence of these things.

Acknowledge Christ in misfortune

While we seek recognition for the faith in the midst of an indifferent world, this is not the sort of recognition that is desired. However, God may yet present to us some opportunities for a good word to be spoken in the midst of misfortune. When non-believers talk about the latest disclosures in these and similar situations, may we find voice to respond with a gracious word. That gracious word will not be a request for the world to condone or excuse the conduct of these individuals. That gracious word will not be a defence of the questionable financial objectives of some religious corporations. The gracious word will be a simple and reverent acknowledgement of the Lord Jesus Christ.

In this season when the world celebrates the death and resurrection of the incarnate Son, may we avail ourselves of every opportunity to attest to the glory of His name.

Robert Bernhardt is pastor of the Chalmers Presbyterian Church in Hamilton, Ontario.

Pensive Dutchie

Who decides the death sentence?

Syrt Wolters

Have you followed the debates on "capital punishment?" One can hardly pick up a daily or a weekly without some article, or letter to the editor dealing with the pro's and con's of capital punishment. Don't most of these articles or letters strike you with their secular approach?

To make life bearable

Of course, capital punishment should never be used as a means of revenge; nor should we decide the matter based on whether it will be a deterrent or not. It is not up to man to "reason" the validity of capital punishment. We must go back to the scriptures.

When God established His covenant with Noah after the flood, He introduced some special measures in order to prevent the necessity of a second flood. To make human society bearable and possible, He set some rules. One of them we can find in Genesis 9:16: "Whoever sheds the blood of man, by man shall his blood be shed; *for in the image of God has God made man.*"

Capital punishment is not introduced as a deterrent here, nor as a revenge mechanism of man over man, but it constitutes revenge by God. A wilful murderer demonstrates his contempt for God and His image-bearer. God introduced this measure of justice in order to stem the devastating influence of sin, thus opening up a way for the coming of the Messiah. Human society must be made possible, otherwise it would again totally deteriorate in sin.

There is no doubt about that if the world does not honour God's rules for life, human society will drown in sin again.

When it comes to the question of restraining sin, there is no difference between Old Testament and New Testament times. It is still true: when man leaves the ordinances of God, it will be to his own destruction.

I should like to remind those who claim that this ordinance of God has expired of what Jesus says when he calls Peter to order, after he had cut off Malchus' ear. He said: "Put your sword back in its place, for all who draw the sword, will die by the sword." Isn't this almost verbatum what we read in Genesis 9:6?

We seem to be caught up so much in secular thinking, that we have lost the ability to be sensitive to the words of scripture. For one thing, we don't seem to be awed anymore by what it means to be image-bearers of God. God Himself attaches much more value to that than we do. Made after the image of God? So what?

The Creator Himself judges quite differently: anyone who would kill one of my image-bearers, shall also be killed, because my justice demands it!

Paul and the sword

I realize that from a human point of view (sinfully human, by the way), this sounds awfully cruel. But who sets the standards? The sinful mind of man, or the holy mind of God? Will our own sinful, thwarted way of thinking be normative or will God's own expression of what is just be? Instead of thinking that we know better than God Himself, we should train ourselves to be awed by His ordinances.

Paul teaches us in Romans 13, that the authority over us does not bear the sword for nothing. We in our enlightenment think we know better: authorities should do away with the sword, never mind the Paul of scripture. It seems that we have succumbed to secular, humanistic, thwarted thinking instead of yielding to the statutes of God, even when they are beyond our sinful comprehension.

Syrt Wolters is a semi-retired barber living in Victoria, British Columbia.

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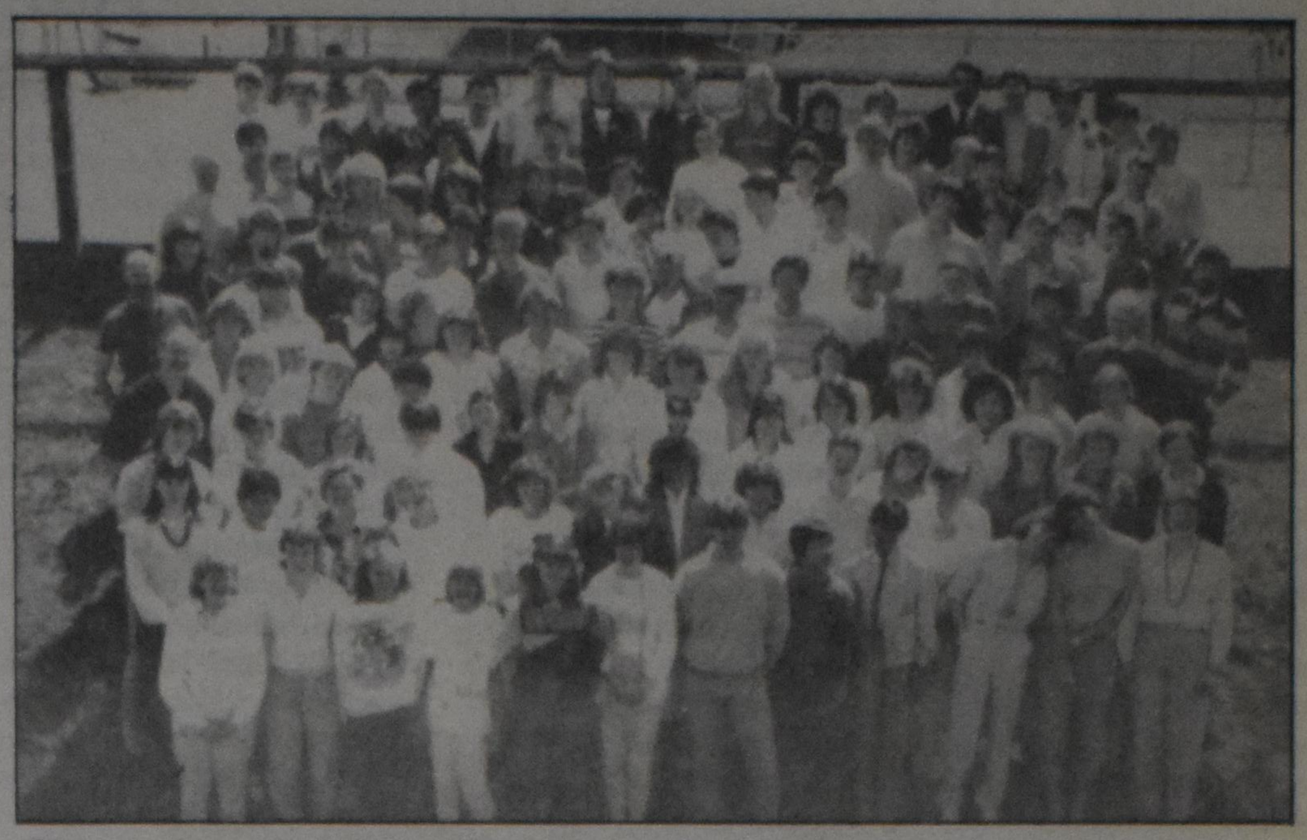
Going for broke ... in faith

Reinder J. Klein

VANCOUVER, B.C. — The only Christian high school in the city had reached a critical point in its journey. The enrolment was down; so were revenues. Could Vancouver Christian keep going?



A meeting was called on February 26. In the opinion of the school board, the deepening dilemma called for incisive action. Enrolment simply *had* to increase and the best way to achieve that was to enhance the school's program by improving the facilities.

In consequence, the membership was presented with what amounted to an either-or choice: either expand, or close down the school.

Clear message

The presentation by board member Max Munday was direct, complete and to the point. Nothing was left out. Thus well-informed, the assembled parents and supporters engaged in a period of open prayer led by Rev. Rae of Burnaby Christian Fellowship. It was a deeply moving experience. The subsequent vote on the motion to conduct a fund drive was practically unanimous: "Go for it," was the clear message.

The drive's objective was set at $150,000, the amount needed to improve the school's science facilities and to complete phase 1 of a full-sized gymnasium. The slogan for the fund drive was "into the future."

The board was ready. Fund drive co-ordinator and board member Dennis Danielson explained that only cash donations and post-dated cheques would be accepted, and that all contributions would be returned if the stated objective was not reached by Mar. 26. Moreover, of the four weeks in the drive, the first week was to be devoted entirely to prayer; no attempt would be made to contact anybody for funds during that first week.

Waves of support

In one of the most extraordinary outpourings of tangible support for Christ-centred learning in the history of B.C.'s Christian school movement, some 66 parents or guardians of students enrolled in the school contributed $92,733. Another $49,930 came from 175 "supporters." Two churches donated $1,200, nine graduates added $695 and the school's own students pledged a little over $6,000.

With three more days to go in the drive and with money still pouring in at 6:00 p.m. on Mar. 23, the total amount donated and pledged stood at $151,358, a figure comfortably beyond the minimum needed to keep this city's only Christian high school in operation.

An early indication of the magnificent way in which the Lord moved all sorts of people to get behind the venture came when the Grade 7 students of the Christian elementary school in Vancouver decided to part with some of the money they had raised for class projects and outings. The $750 they gave at the very outset of the campaign set the tone for what was to follow, inspiring many others to open their cheque books and wallets.

Yellow squares

Understandably, the spirit in the school as time went on was one of growing excitement. Day by day small yellow squares were posted on a huge gymnasium floor plan to represent the fractions of the total already received. Then, during the last class period of the day on Monday, Mar. 23, a special assembly was called, in which board chairman Henk Van Ryk told the delighted students that the objective had been reached and surpassed. In principal Vanderkamp's closing prayer eloquent thanks was rendered to our Lord for His amazing goodness and care.

Having overcome what generally was held to be the most formidable obstacle, the Vancouver board now has to obtain the necessary permits prior to making final construction arrangements. Assuming no last minute problems arrive, the new and improved facilities are expected to be ready for use sometime next fall.

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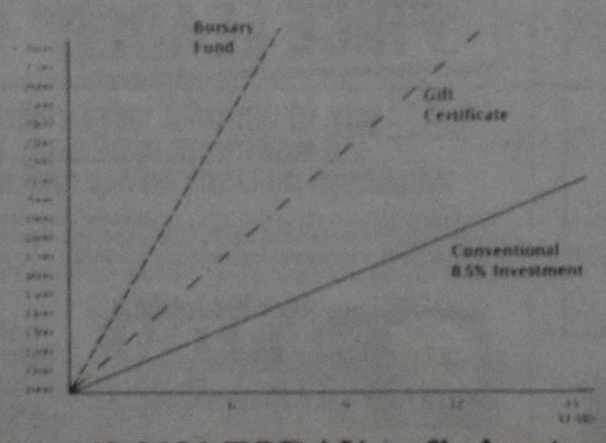

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small talk

A strong church loves its weaker members

Alice Los

One of my brothers was mentally handicapped. I never knew him well. He died in his second year and by then I was only three years old. I now wonder how we would have coped as a family, had he been allowed to grow up. I'm sure we would have loved him very much. His portrait, taken when he was a year old, is in my possession and still kindles a protective, affectionate feeling in me whenever I see it.

But love and warm feelings alone would not have been enough, I think. Looking back, I realize that in the church and community of my youth, there were quite a number of children like my brother, some of them well on their way to adulthood. We accepted them, of course. They simply *belonged.*

Every morning a group of these youngsters would take the 8 o'clock tram into the nearest city to attend a school geared to their particular needs. Others would struggle along for a few years in the local elementary school. On Sundays, several of them took their place in our church. A few would come to catechism class.

How did they feel?

Now, belatedly, I wonder how they felt. Did they know that Jesus loved them as much as He loved the little smart aleck in the next pew? Were they aware of their handicap? Did they feel cheated, shortchanged? For some of the more seriously afflicted this cannot have been an issue, but others must have sensed that they were not entirely like most people.

I wonder even more how their parents felt. Love alone will not raise a mentally handicapped child towards a measure of independence, if that. It takes strength of character, self-denial, wisdom and, ideally, a committed support system of relatives and friends. Most of all, it takes faith. Faith in the Creator of Life who does not make mistakes. This prevents feelings of guilt and shame.

Any change?

There are still mentally handicapped people; children and adults alike. More than before perhaps they are encouraged to test their potential, to gain independence. With dogged perseverance, this may be attainable for some. For others it will sadly remain out of reach.

Their parents are still with us, too. Has anything changed for them? I wonder. Do they find better understanding, greater encouragement, stronger support? Also in the church where all this should be in abundant supply? I pray they do.

I know there is now a wonderful attempt to have their less gifted children, be they young or grown-up, meet Jesus in their very own Sunday school class and on their very own level of understanding. This program is probably long overdue. It must, therefore, be embraced with haste.

May God now also use the talents which are needed to write these lessons as well as the gifts of loving volunteers which are mobilized throughout the church, to once more ease the burden of yet another generation of special parents, if only it be the burden of loneliness! The church will be stronger for having more intimately included those who were considered weak.

Alice Los is a housewife living in Kemptville, Ontario.

Profile

On the road to sanctification

Lloyd Rang

Several years ago, Hugh Cook, an associate professor of English at Redeemer College in Ancaster, Ontario, published a collection of short stories entitled *Cracked Wheat*. The book, which dealt extensively with the Dutch immigrant experience was received by critics with favourable reviews in both the secular and Christian press. Yet, for professor Cook, the creative process did not stop after *Cracked Wheat's* publication. In fact, he has gone on to write a full-length novel and he was recently awarded an Ontario Arts Council grant for use in his writing.

After professor Cook first found out about the grant in the magazine *Quill and Quire*, he submitted 100 pages of his new novel to the Ontario Arts Council. He was selected from the rest of the entrants as the recipient of a $9,000-grant for "works in progress." The grant requires that the money he receives from the Ontario Arts Council must be used to support himself and his family as he writes. It will be put into effect for him next year when he is taking a year-long sabbatical from teaching in order to devote himself fully to his writing.

Cook has been teaching full-time at Redeemer since the college first opened its doors in 1981. Prior to that he had been teaching at Dordt College in Iowa. Although he enjoys teaching at Redeemer, he is also very devoted to his writing, and with the Arts Council grant and a sabbatical next year, Cook now has the opportunity to pursue writing full-time. Rather than travel, he has elected to stay at home and write, "dropping in at Redeemer now and again for a game of squash."

Hugh Cook

Guilt-ridden character

When interviewed, Cook spoke enthusiastically about his new novel. The book has two main characters, one of them a 72-year-old apple farmer who is also a Dutch immigrant and widower. The second character is the old man's 44-year-old son who had been living in British Columbia, had been separated from his wife, and is visiting his father in Ontario as the story unfolds.

The old man is plagued by war memories, and it is this internal conflict and its repercussions that is the basis for the story. During World War II the old man was arrested on suspicion of underground activities, and while not involved with the underground himself, "under not too severe interrogation he gave information to the Germans that led to the arrest of friends."

Since the war, he has had to live with this guilt, a disorder psychologists call "survivor's syndrome," the feeling that survivors of concentration camps get when they realize that they have survived whereas others have not. Cook also adds that this guilt had so shaken the old man that it had affected his relationship with his son, and the book attempts to show that aspect of the conflict as well.

Writing out of experience

I asked professor Cook if he felt that, as a Christian and a Canadian, he had to write in a manner which incorporates both these elements. Cook says that one does not set out to write a specifically Christian or Canadian novel, and that "it is not something that is consciously present, but it does shape your writing nevertheless." Rather, he says, "I have to trust that my imagination is on the road to sanctification."

Like *Cracked Wheat*, the subject matter of Cook's new book deals with the immigrant experience, but as he says, "that's because I know that world and I know those people." For the creative writer, it makes sense to write about and explore that which he knows well, Cook says.

In addition, he feels that there is a real need to keep the whole immigration experience on fictional record. It's a tradition that needs to be brought to life, "because every time I read *Calvinist Contact* and read one more obituary of some 83-year-old person who has died, it makes me sad. I realize that that's one more member of the first generation that's gone, and in 20 years we won't have that anymore."

Perhaps, like *Cracked Wheat*, his new novel could be dedicated to that generation as well.

Lloyd Rang is a student at Redeemer College. He hails from Dunnville, Ontario.

★★★

An allegory on petty politics

When Huddlebert visits the web

Bert Witvoet

If you've been part of a community for any length of time, whether that community is a family, a neighbourhood, a church or a company, you will notice that such a group is characterized by dynamics. People interact and create relationships. The community takes on an intricate web pattern. If things are right, the whole structure consists of strong and independent parts which together form a beautiful pattern of interdependency. A good community is a thing of beauty and a song of praise to God.

Of course, that is the ideal picture. Enter Satan. Satan's middle name happens to be Huddlebert. He has a lot of other names too which may concern us, like Hateria, Enviola and Strifenus, but in the middle of all these other names stands that name which is death to community — Huddlebert. When Satan enters a community under the guise of his middle name, it won't be long before the other names start blowing in the wind as well. In fact, each name can detach itself from Satan and become a full-blown person. The devil, you say.

Huddlebert is a strange character. When he visits a community, he makes as if he wants to become a member of that community. He goes through all the motions which one normally associates with a member in good standing — leading in prayer, breaking bread and mouthing all kinds of platitudes about how good it is for brethren and sistren to make it their delight to dwell in unity. In the meantime he sows a few seeds of suspicion. He makes members of the group aware of certain shortcomings of other members. Nothing very serious, of course, but the results are devastating nevertheless. Before long, little cells develop which meet from time to time to discuss what the others might be up to.

Huddlebert knows his customers. When life begins to look a little drab, when the marriage is on hold, when the work is boring and the meaning of life escapes you, then it's mighty comforting to be able to look out the window and see whether there's any excitement out there. To be able to talk with a few others close to you about the other side of the web is fascinating stuff. Before long there's an "us" against "them" mentality. Now here is where life picks up pace again. Suddenly there is drama in life. The meaning of life turns out to be spelled: C-O-N-F-L-I-C-T.

Anyone who has studied literature at its most elementary level knows that a story becomes exciting only if there is conflict. The conflict is either man against animal, man against nature, man against man, man against himself or man against spiritual powers. Now, there's nothing wrong with focusing on conflict even when you're part of a web. The web has all kinds of enemies which need to be opposed. The real conflict, though, is against spiritual powers. That conflict is important for the web and gives the most meaning to each member of the group.

But Huddlebert knows that he should not focus attention on that kind of conflict. That would be a form of suicide for him. So he turns the group's attention to the man against man struggle, after a warm-up of man against nature ... "lousy weather we're having," etc. After that it's clear sailing. Bits of gossip gently puff the canvas of each speaker. "Mr. Chairman, it has come to my attention that group C has ulterior motives."

Huddlebert's most successful moves come outside the main meeting (while in college he majored in the study of cell structure. His major invention later on was the telephone — excellent anti-community-communication medium!). And so it happens that after the community has met to discuss the future of the web, certain groups begin to gravitate towards their favourite wateringholes. Why, there's nothing wrong with quaffing a beverage somewhere with a few southwebbers and raking some of the northwebbers over the coals, is there? "Did you see his face ....? So and so asked ... What a stupid thing to say ...."

After a while, Huddlebert quietly leaves the group. He's no longer needed. The group does not seem to miss him either, because by this time a few new and exciting members have joined. The newcomers fit

in so well that they have been given positions of responsibility. Hateria is treasurer, Enviola records the minutes and Strifenus is Vice-everything. He is expected to succeed Harmonius as President next month.

Too bad. The web is beginning to tear apart. The symmetry is gone, they say. The web-builder is beginning to think of moving to another corner of the house, to start a new network of praise. He nearly fell to the floor the other day trying to race to an arrogant fly that had settled on one corner of the web. (Flies are true enemies, as everyone knows: man against fallen animals! They spread germs as if sickness has gone out of style.) The fly was safe enough, though. By the time the web-builder had taken the necessary detour around the tear, the fly had shaken off the few thin filaments that were still attached to the centre, and away he flew. He and his fellow flies had a good chuckle over that poor excuse for a web hanging in the kitchen window.

You can't set the clock back and pretend that Huddlebert was never there, of course. But one can make new beginnings. No, it's not necessary to switch to cousin Cuddlebert instead. Communities don't survive all that well on kootchie-koo kind of politics either. There are other ways of keeping webs whole and vibrant.

Rule number 1. Respect the pattern which the web builder has constructed. As James Ward would sing it, "The Holy Observer knows what it's about." 2. Focus on the real enemies of the web and filaments — principalities and powers. 3. Err on the side of thinking too highly of the other webbers. Rejoice in their accomplishments. 4. If you do have a problem with another webber, confront him or her yourself. 5. Make your most important decisions at the main meeting as a free agent. "Owe no one anything except love." 6. In your prayers appoint the web-builder as chairperson every time again.

May your dew-bedecked family, neighbourhood, church or company catch the warming rays of the morning sun, and dazzle the whole creation. Make that holy web-builder proud.

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salt and pepper

Anne Van Wyngaarden

On a recent trip we stayed at what looked like a nice motel. It was clean and cost lots but I have never slept in a noisier place. A rock-band performed in a nearby night club and the "boom, boom, boom" lasted till after midnight. At 1 a.m. the neighbours took a bath in a tub that seemed to be standing between our beds. After this, we all enjoyed the late, late movies ... on their TV! At 3 a.m. the pipes in the walls started to vibrate. It sounded like a helicopter was landing in the bathroom. All together we got three hours of sleep.

Does nobody check on the noise levels and "noise travels" in motels? My wallet is still crying softly remembering that terribly expensive, sleepless night.

Anne Van Wyngaarden was born in France, raised in Holland and lives in Wellandport, Ontario.

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Easter

The Garden Tomb, located outside the present-day Old City walls (Jerusalem) near the Damascus Gate. Photo: *The Christian Herald Photoguide. Jerusalem*

The final entry (4) *John 12:12-19*

Wayne Brouwer

There is a deceptive simplicity about the way in which we hear the stories of Jesus in John's gospel. The words are easy to read and basic to understand; the characters like Nicodemus and the Samaritan woman come vividly to life; and the teachings of Jesus are so comforting:
"I am the good shepherd."
"I am going to prepare a place for you."
"You are my friends if you do what I command you."

Yet, underlying all of this beautiful simplicity and vivid detail is a profoundly deep theological treatise in which Jesus is seen as the grand fulfilment of not merely individual Old Testament prophecies, but the whole of the sacrificial system found there.

The sacrifice

Notice how this comes to light in the story of Jesus' final entry into Jerusalem as John tells it. First of all, he ties the entry into Jerusalem specifically with "the feast." (12:12) While the other gospel writers make it clear that these things happen as Jesus goes up to Jerusalem to celebrate the Passover, they do not remind us of that fact *in the story of the entry itself.*

But John will show that the crowds which have come for the Passover, the crowds that are now streaming out of the city gates to welcome Jesus, are the crowds which, but a few days later, will sacrifice the *true* Passover Lamb in a way they could never imagine. Jesus does not merely enter Jerusalem; rather He enters the Passover celebration.

And note: in all of the other gospels mention is made of words which Jesus spoke to the disciples, the crowds, or the religious leaders. In silence John passes over these things, and in the ominous quiet of the moment we can almost hear the dreaded chant of Isaiah 53: Like a lamb that is led to the slaughter, and like a sheep that before its shearers is dumb, so he opened not his mouth. (vs. 7)

The sign

Second, John tells us the reason for the large crowd. They had heard of the miraculous "sign" performed by Jesus in raising Lazarus from the dead. (12:18) The Passover is the occasion for the entry; the sign forces the crowds to choose between true belief in the Son of God, and the life it brings, or death in the antagonism of their unbelief.

Thus it is that John records the conversation of the Pharisees among themselves: "You can see that you can do nothing; look, the world has gone after him." (12:19) It's all or nothing; there's no middle ground. Unbelief is powerless in the face of Jesus' signs, yet it refuses to acknowledge the truth of those signs. The Pharisees' words are prophetic of the significance of these events (see 12:32), just as Caiaphas the high priest would later give a prophecy of Jesus he himself never fully understood. (18:14)

Understanding

Finally, there is in John's recording of this event, a hint that Jesus' later glorification would make possible others' true understanding of the meaning of these things. In verse 16 the disciples lack insight for interpreting these events, something they will only receive when Jesus is glorified. Through the ministry of the Holy Spirit (see John 14-17, 20:19-23), the glory and knowledge and power and insight of Christ becomes available to the Church. The meaning of the days of Jesus' sojourn on earth will not become fully understood until, with the glorifying ascension of Christ and the outpouring of the Holy Spirit, what is hidden because of its rich depth becomes evident to those who share the depths of true light and life with the Father and the Son through the Spirit.

John's record of Jesus' final entry is short and rather simple on the surface. Yet with a profundity of theological themes, it penetrates to the mystifying core of belief and unbelief, and challenges every reader. How will you respond?

Wayner Brouwer is pastor of First Christian Reformed Church of London, Ontario.

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Easter

The Jewish Passover feast: banquet without the Lamb

Ineke Brouwer-Parlevliet

Recently one of our local churches invited the public to come to a special service where Steve and Jan Cohen of the "Jews for Jesus" mission would speak about the Jewish Passover Feast. Interested in things that have to do with Jews, I gladly accepted this invitation.

The Passover table was set in front of the church, displaying a strange arrangement of objects: four decorated wine glasses, a white, silken bag, which, we later learned, contained three compartments for the three pieces of unleavened bread, called matzo; a plate, looking like a deviled egg dish, called the seder plate with different foods on it; a feather, a white napkin, a wooden spoon, two burning candles and a large book, bound in royal blue velvet, the Haggadah, used during the service for instructions, reading, prescribed prayers, questions and answers.

Steve Cohen was dressed in a wide-sleeved, white robe, the symbol of purity, and his high, white headcovering replacing the usual skullcap, resembled a crown or mitre, indicating as he explained, that he was the religious leader and king in his household. He welcomed us all warmly to this special service. And special it was!

His wife Jan, an excellent piano player and singer accompanied him during the service with (Jewish) music and songs. Their seven-year-old daughter was also very much part of the service while their three younger children were in the nursery.

"The Passover Feast is foremost a family celebration," Steve said, "in which the children take an active part." Soon we were to discover how.

The Cohens told us about the Passover ceremonies. They read from the Haggadah, chanted some prayers, sang portions of the prescribed Jewish hymns, related the course of rituals taking place during a real service and pointed out what the objects on the table and the dishes with food were for.

Everything fascinated me, but what struck me most was the part which had to do with the unleavened bread and the symbolism involved which points directly to our Lord's Supper.

Sin is sour

The word leaven in Hebrew is "chometz," meaning bitter or sour. In the Bible it is almost always used as a symbol of sin. Sin makes people bitter and sour, and as dough becomes puffed up by leavening it, so man becomes puffed up by the sin of pride.

The Jewish housewife will always keep a piece of old dough for leavening her next batch when baking bread. In this way every loaf of bread is linked by common yeast spores to the previous "generation" of bread, just like the sin of the whole human race is linked to that of Adam's and so constitutes our "old" nature."

"Matzo," however, is the Hebrew name for "unleavened," "without sourness," "sweet," typifying the life without sin and foreshadowing the sinless Messiah.

At the first Passover God ordered the Israelites to remove all leaven from their homes. The putting away of the leaven was not done in order to be redeemed, but because they were redeemed by the blood of the sacrificial lamb on their doorposts.

Still, today, the Jewish housewife will clean her house from top to bottom before the Passover. Not a crumb of bread, cookie or any leavening agent is allowed to remain in the house. Yet, since the man is the religious leader in the family, he has the responsibility to make sure that indeed all leaven has gone, so he can offer the appropriate prayer and pronounce the words of the ancient formula: "Now I have rid my house of all leaven."

Taking a child with him, who holds the candle, he searches the house, equipped with a feather, wooden spoon and napkin. To make his search worthwhile, his wife has left some crumbs in a visible spot for him to remove. With the feather he sweeps the crumbs into the wooden spoon and then wraps feather, spoon and crumbs in the white napkin. Now the celebrations can begin and the first cup of wine is poured, the cup of sanctification, which consecrates the ritual meal.

Hiding the broken half

Rather early during the service, a fascinating event takes place: The breaking and hiding of the "aphikomen." *Aphikomen* is the Hebrew transliteration of a Greek word which means, "that which comes last."

Out of the white silken matzo "tash" (bag) in which the three unleavened wafers are stored, each in their own compartment, Steve removed the middle one. He showed us how the matzo is stripped and pierced with holes. Then he broke the matzo in half, put the one half back in the middle compartment and called the children of the congregation to the front.

"Stand with your back to me and close your eyes," he said.

Continued on page 15 ...

When faith is like an oaken staff

Herman de Jong

When I was 18, on Easter day, I confessed my faith in God the Creator, and in Jesus, His only begotten Son, and in the Holy Spirit, who proceeded from the Father and the Son.

I mastered enough courage to make my "yes" a bit more audible than the girl beside me so that Dad and Mom could hear it, too. I remember, I even nodded my head.

But my faith would not have been so strong had not the day before "Good Friday" been there. Coming of musical age as well, a music committee had reluctantly allowed me to play for the Good Friday worship service. So, I climbed the narrow spiral staircase to the organ loft to get ready for the suffering of the Lord.

"O sacred head now wounded." The organ loft was in semi-darkness. Why should I turn on the light above the music holder? I was improvising anyway.

Suddenly, a watery sun, shining through stained-glass windows, threw flecks of diffused colour on the richly carved organ front, and above me, a sharply defined cross appeared.

I then remembered that, as a child, my eyes had moved from elder Jansen's green head to Mrs. Zomer's blue face, and oh ... Mrs. Jonker's hat was flaming red and my father's dark grey Sunday suit, happily yellow.

All the beautiful colours of the rainbow were there. It made our church a real covenant church, and it would last until the last trumpet would sound. That's what the minister once said, preaching about Noah. My irreverent (well, sometimes irreverent) father smiled, "What about churches without stained glass windows?" Before he could continue, Mother's pressed lips and sharp eyes shut him up.

While all these colours would wiggle through the church, I'd forget the weighty orthodoxy which like the mixed odour of eau-de-cologne and peppermints wafted from pew to pew in a never-ending stream of three and four-syllable words, and I'd shift constantly until my mother thought, "now it is enough," and would gently pinch my arm, oh so gently — not at all the way she pinched me at home — and obediently I settled down, to see one colour only .... violet ... around the balding head of the preacher.

I thought of these things, waiting to be inspired to improvize on the passion-choral. The watery sun disappeared behind a cloud and the cross above me was no more. But soon it appeared again, even more sharply defined on the golden oak panel.

My eyes fastened to the shadow-cross and suddenly I saw the body of Jesus writhe in agonizing pain, but His eyes were clear, looked down on the scandalizing crowd below, centred on mother Mary and His beloved disciple, searching, searching for me ....

The doubting chords ebbed away and in their place the single theme of a fugue found its foothold in the cross. A lamenting melody lingered for a while, then returned from its journey along the vaulted ceiling, and I added a counter-tune, until the organ could take it no more and on its own, outside my own consciousness began to sing by itself, using my hands and feet as necessary tools.

Through my tears I scanned the stops ... pulled out the trumpet, the mixture I and II, and Swell to Great and Choir to Great ... and the organ swelled with my longing: "Oh, make me Thine forever, and should I fainting be, Lord, let me never, never OUTLIVE MY LOVE TO THEE."

Herman de Jong lives in Jordan Station, Ontario.

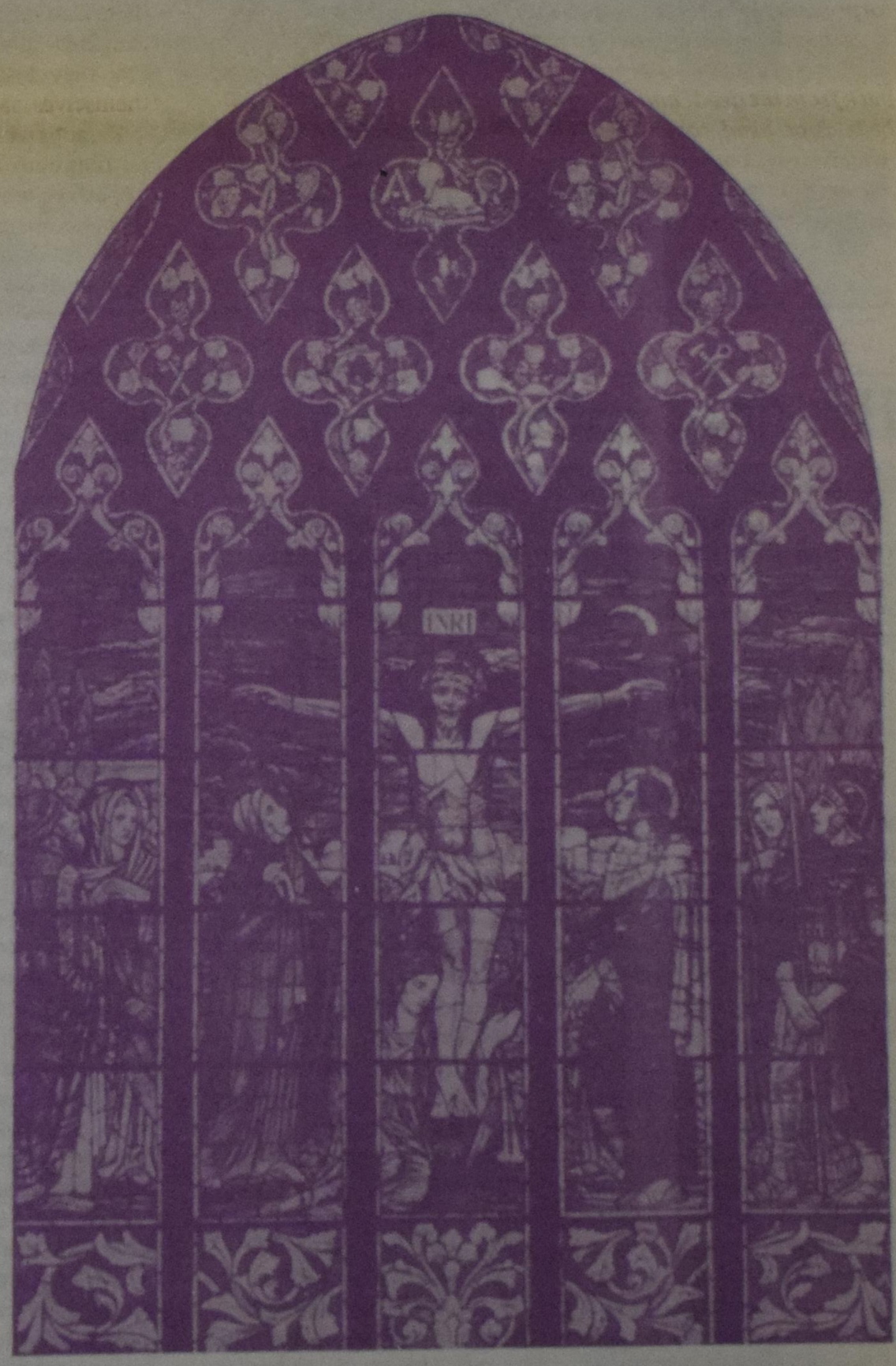

Photo: *South African Panorama*

Easter

Real faith is living the resurrection

Cal Seerveld

Could the celebration of Easter actually make a difference in our life? inside the walls of our home, school, business, and beyond?

I shall present a section of Romans 6 that follows upon Paul's arguing that Christ's historical crucifixion, burial, resurrection and ascension has given us, while we were still sinners, access to God's grace. This grace can change us from being terrorized by sin and death into being justified before God with certain hope, and a new kind of unpressured life:

This is the Word of God:

So what are we saying? "Let's stay with sin to have grace show up the more?" Certainly not! How can we who have died to sin [in Christ] still live in sin? You know that, don't you, that as many of us as were baptized into Jesus Christ have been baptized into Christ's death; that is, we were buried together in [Christ's] death through the baptism, so that just as Christ was raised up from the dead by the glory of the Father, so we too [raised up] might daily walk around in a newness of life.

Get this: if we have become grafted into Christ's death as it were, then we also shall certainly be grafted into His resurrection. You know that, right? The old way of being human was crucified together [with Christ] so that the whole corporeal weight of sin might be undone, so we would no longer be enslaved by sin. "Once dead, you are 'dead' to sin" [—remember?] Well, if whe have died with Christ, we believe that we shall also be alive with Him, because we know that Christ raised-from-the-dead will never die again — death no longer lords it over him. In the death Christ went through, Christ died to sin once and for all: the life Christ lives, He lives [forever] with God. So you too should [in faith] consider yourselves to be dead to sin but alive to God in Jesus Christ.

Therefore, do not let sin be a tyrant in your mortal body so that you obey its sinful desires. Do not keep on offering your concrete corporeality [like ear, tongue, hand, foot, belly] to sin as instruments for doing what is wrong to another, but offer yourselves to God now as having become living creatures brought back from the dead! and offer your concrete corporeality [like belly, foot, head, ear and tongue] to God as weapons for doing what is right. You see, sin will not be lord over you anymore, for you are not struck under a law [that says "do this! don't do that,"] but you are subject to grace.

(Romans 6:1-14)

To hear God speak through Romans you have to catch the passion to Paul's argument *and* be caught by the logic of what chapters 1-8 says is so: without the historical sacrifice of Christ, we sinful humans would do ourselves in. But, because the resurrection of Jesus Christ from the dead is historically so, whoever has faith in Christ as Lord can now live like somebody raised-from-the-dead.

If you are baptized, says Romans 6, then you are marked "CLEAN! one of God's children." And the fine print on the label says, "Dead to sin — brought back alive."

So go ahead, live like that, says Paul; realize what's been done to you by God.

Half domesticated

We all understand this, I think, but somehow it doesn't change the way we live. We still grumble, bad-mouth people, react to unkindnesses as if we have been mortally wounded, can't find the time of day or night to give a neighbour a spark of cheer — you know how it goes, we're so tied up in our own runaround of concerns.

It reminds me of the zoo on Long Island, New York, we kids would be taken to on very special occasions: FRANK BUCK — BRING 'EM BACK ALIVE ZOO, said the big sign. And on holidays a lion tamer would get into this big out-door cage, and one by one six or eight lions would enter snarling at the crack of his whip to sit on stools, jump through hoops, growl appropriately and feint toward the man in knickers who called the shots. Frank Buck had brought them back alive to go through their paces, half-domesticated in their roars, still dangerous padding back and forth in their cages.

Can't tame sin

But the Paul of Romans has more than a zoo in mind. Sin has obsessive power over people. Persons who live out of a grudge and chew everything that comes their way into little bits of malice can't help themselves, says Paul. Persons who live out of an insecure drive always to be right and trample everything around them into submission are caught by something bigger than they can handle themselves, says Paul.

Persons who live out the burning conviction they must be perfect, who never give themselves quarter, who import guilt and export work-righteousness as if it were acid rain, are woebegone mortal creatures, says Paul. Anybody who is driven into a torpor by impure sexuality, money-greed, or the insatiable lust for alcohol, nicotine, sugar or spice and everything nice, is lethal, says Paul, and sick unto death — you can't save yourself! Sin is not something humans can cope with. Sin is stronger than we are.

Christ's death and resurrection broke the back of sin — right? Christ's action on earth ended the obsessive power of sin over human creatures who *by faith* belong to Christ. (Romans 3:31-31)

We understand that, I said, but then wonder why we still live like caged animals.

Maybe we need a re-formed image of faith.

Photo: *Eerdman's Handbook to the History of Christianity*

"Like a baptismal washing, God's chiding, arguing, comforting Word is able to change us and make us clean."

(The person baptized was called, in Latin, 'infans' and, therefore, is pictured as a child. This baptism is part of a wall-painting in the catacomb of Calixtus, from third-century Rome.)

You have been raised

You have "saving faith" not when you can affirm the verities of scripture, live a normal, moral Western life, and regularly beat yourself into a repentant pulp of humility: you have the faith scripture reports is the only lifeline to God that exists when you know in your heart you have been raised-from-the-dead.

I personally know only about four real Christians — my Dad, an old neighbour, my mother-in-law, someone else, maybe a couple more. They have suffered hurt without rancor, are gently corrective toward wrong rather than judgmental, and do not try to set-things-straight so much as order affairs lovingly, intent upon carrying along joyfully any who may be weak, trustfully biding God's timing. They live like people raised-from-the-dead; they don't have to prove anything to themselves or to anybody. They are not compulsive people trying to make good, or to live up to requirements. They are subject to grace alone, and act clean, singularly pure amid all kinds of complexities that won't go away.

All the time in the world

If we don't recognize ourselves to be people actually raised-from-the-dead! in Christ, then maybe we need to re-examine what we claim is our faith. If we can by looking into Romans and hearing God speak there realize that indeed, in spite of our hang-ups — can you believe it? — we are brought back from the dead, alive in Christ by His all powerful Holy Spirit, then that reality can start to wean me from my self-preoccupied stumbling blocks.

It can relativize the mountains facing me into mole-hills (cf. II Corinthians 4:13-18), and gradually free me into a creature who has all the time in the world, since I shall live forever with God and Christ's body of people on the new earth, where evil, deadlines, tears, and everything destructive of our lives, will finally be wiped out!

The power of Romans 6 is available for appropriation this day. Like a baptismal washing, God's chiding, arguing, comforting Word is able to change us and make us clean.

I close with a paragraph from 1 Corinthians 5:6-8. Says Paul:

Your boasting [about being holy, orthodox, reformers, or what not proper] is not a good thing. You know, don't you, that a little piece of yeast leavens the whole mixture of dough? Clean out the old yeast so that you may become a new batch of dough, since you really are to be unleavened bread. That's right, Christ our passover lamb, was sacrificially killed so that we might feast celebratively not with old yeast, the leaven of malice and underhanded evil, but with the unleavened breads of unadulterated purity and what will always hold true.

Calvin Seerveld is Senior Member in Aesthetics at the Institute for Christian Studies in Toronto, Ontario.

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Easter

Pilate's wife

Neither the gods nor men can ever blame me
for this unspeakable evil, which could have been averted.
I tried, but it's too late now. He's already dead.
They asked my husband for His body, that's how I know.
I thought He had died when that eery darkness began,
when the animals searched for shelter and the birds hushed their singing.
I knew it was not an eclipse.
Was it the judgment for those who crucified Him?
I don't know. I don't know anything anymore, least of all my own heart.
I have witnessed more trials, I have seen more condemned.
My husband's office does not allow for weak sentiments.
Life is cheap. How cheap only mothers can comprehend,
who give birth with pain and tears and great rapture.
I knew this man was strange. I had heard so much about Him.
He created great excitement in this dull corner of our empire.
Then I saw His eyes, and I suddenly recognized goodness.
And a great longing filled my being, a yearning for love.
No, not passion. Just an intense desire to change,
to rise above my anger and jealousies and become whole.
Then came that dream, that horrible nightmare.
When I awoke, trembling, I knew I had to stop this insanity.
I heard the mob, screaming like vultures for His blood.
And I saw my husband's mounting fear.
There's some decency left in him; he too recognized holiness.
But unlike me he knew this man had no chance.
Not in this world, for where would governor Pilate be
if goodness and love had won?
So what could my Pilate do, even after my warning?

Why can't I shake this horror, why this despair?
I just know that some higher powers were involved today.
Were we pawns in some divine plot?
And if so, where do we stand now, Pilate and I?
I tried, so am I also guilty?

Did He not speak about forgiveness?

Berta Hosmar,
Whitby, Ontario

Communion wine

Grapes,
Hard-pressed,
With yeast added,
Aged,
Yield the wine
Of your communion
With us.

Hardpressed,
I need your yeast, Lord.
When aged,
I would not
Disappoint you
With
Grape juice.

Jane Ouwehand,
Woodstock, Ontario

Pilate

He was the fifth procurator of his beloved Rome.
Was Roman bred, had Roman blood, would rather have stayed home.
Judea — What a sad and sorry outpost for his lot!
Who would have guessed he'd be the one to move the swelling plot,
Dispute the body politic, and still affect its wish?
(The hands that rule with justice need not dip into a dish.)
Yet later on, when boldly to him came two stricken men,
To ask him for the body, that he quickly asked of them,
Is He already dead? How short the hours, how brief the time!
And centuries have sped from there, but not the crime.
He was the fifth procurator of his beloved Rome ...
And musing on some afterthought, he ordered, "Seal that stone!"

Tine G. Buma,
Brantford, Ontario

Light

God, who said, 'Let light shine out of darkness,' made his light shine in our hearts to give us the light of the knowledge of the glory of God in the face of Christ.
II Corinthians 4

The first day of creation,
the first day of the week —
gives to those who seek:
new meaning and redemption.

In your light do we see light,
says the psalmist:
even in failure, in mist,
in pain, this hope is bright.

God is light. We know
Him as yellow buttercups,
a brook where a fawn sups,
a mountain white with snow.

Out of the darkness, the waste —
land of Golgotha
we see Him so in the
Saviour's radiant face.

Light shine out of the void.
On the first day Christ
arose: light shone twice —
our hearts are overjoyed.

Frank Sawyer
Tegucigalpa, Honduras

God's choice

Two robbers scoffed Him
crunching their teeth in scorn
with rage of hell now foaming
on their fevered lips they cry,
"Go, save yourself and us,
for this you claim you'll die!"

"Why rail on Him," said one,
"we two deserve to die."
He looked at Him nailed on that beam of wood
that held the God-made-man, while scoffers rude
abuse in devil's fury now let loose,
"O Lord, remember me, when you your kingdom choose,"
was his exhausted cry.

Say, murderer, robber, thief,
did you change suddenly your charge
and plead for Paradise?
You think you have a chance to fool
those blood-blotched eyes?

Or did you see a crown upon that brow
of thorns — alas ... your sins, mirrored in mercy now!
"Today, you'll be in Paradise," he said
the God-in-man made choices in his death.

Hail crook! you savage with the evil voice,
the only one with saving faith among that noise,
you unbelievable believer, God's first choice.

Jenny Visser,
Dundas, Ontario

Easter

The Jewish Passover feast: banquet without the Lamb

... continued from page 12.

Giggling and not knowing what to anticipate, they obeyed, while Steve hid the other half of the aphikomen in the pocket of his jacket which was lying on a chair.

"You can go back to your seat now," he told the children, who were visibly disappointed. "Later on you may look for it."

Steve continued to explain the other items on the table: the seder dish with the bitter herbs, the hard-boiled egg, the mixture of apples, cinnamon and nuts and the baked shankbone. Then he asked one of the children around 12-years-old to come forward. A boy volunteered, but when Steve asked him to read from the Haggadah, and handed the book over to him, the boy laughingly shook his head: He couldn't read Hebrew! Steven's seven-year-old daughter took over and in flawless Hebrew — at least, I think it was flawless! — she read the four questions pertaining to why this night was different from the other ones.

Throughout the service fun and solemnity, mourning and joy, quietness and noise alternated each other.

In an actual service the second cup of wine would now be drunk, the cup of iniquities, commemorating the 10 plagues in Egypt. A happy song of praise to God, who had not forgotten His people, was partly sung by Steve and Jan, while we as the congregation were asked to join in with the 10 times repeated refrain "dayenu," meaning "It would have been enough for us."

Finding the aphikomen

After many more rituals, prayers and songs at last the celebration reaches its peak in a gourmet banquet, consisting of many varied foods, like chopped liver, gefilte fish, matzo ball soup, salads, vegetables, nuts, etc. The main course is stuffed roasted fowl or beef ... but no lamb!! Since the Passover lamb had to be slaughtered by priests in the temple, and since this could no longer be done after the temple had been destroyed in 70 A.D. the aphikomen became its substitute. But the aphikomen, the one half of the middle matzo, was still hidden.

In Temple times, the lamb was the last food to be eaten, so that its taste would linger as long as possible in the consciousness of the celebrants.

Although we missed the banquet, the aphikomen had to be found! So Steve called the children forward again and, clustering tightly together as children do, they started their search, spurred on by Steven: "You're cold! Now you're getting warmer!" After much laughter and commotion, one of the children finally found the broken matzo and triumphantly gave it to Steve, who promised him the customary reward. "But you don't have to wait 50 days for it, as the Haggadah prescribes," he said; "you'll get it after the service, and instead of some money, you'll get a book."

Taking the aphikomen, Steve broke it in tiny pieces, meant to be distributed among the family members at a real Passover as soon as all the dirty dishes of the banquet had been cleared away. After eating the piece of aphikomen, no other food or drink is allowed to be taken, except for the third and fourth cup of wine.

Third and fourth cup

The third cup of wine is the most important cup of the Passover, it is the cup of blessing or called the Cup of Redemption. Others call it the Cup of Elijah, as now Elijah's cup, standing at the food of the table near an empty seat reserved for the prophet, is filled. The third cup represents the blood of the Paschal lamb as well as the longing for the promised Messiah. Doesn't Malachi 4:5 refer to the coming of the Messiah after Elijah has come back?

The children watch with wide eyes when the host at a certain moment sends one of the children to the door, who opens it in great anticipation. Would Elijah have come this time?

Before the third cup is drunk, a lengthy prayer of thanksgiving is read from the Haggadah, scripture portions are recited, and happy songs sung. At last the official ceremonies end with the drinking of the fourth cup, the cup of acceptance, commemorating Exodus 6:7: "And I will take you to me for a people." The final prayer, which closes the Passover is a prayer for the rebuilding of Jerusalem.

Going home that night I was deeply touched by the beauty of the gospel and by the treasures hidden in Old Testament customs and rituals. How much can we learn when we read the Old and New Testament with the eyes of Christian Jews. Steve Cohen once remarked to me that when he first started to read the New Testament, he was struck by its Jewishness. I believe that in this respect he and other Christian Jews have an even deeper insight into the scriptures than we have.

Yet the tragic fact remains that the great majority of Jews are still waiting for Elijah and are celebrating their Passover without the Lamb! Somebody has to enlighten them. Each one of us bears that responsibility. That is a thought I cannot shake.

Ineke Brouwer-Parlevliet is a free-lance writer who lives in Niagara Falls, Ontario.

Photo: from *Christ in the Passover*

Contemporary seder plate with six symbolic foods
(counterclockwise from bottom): chazereth, Hebrew for a whole piece of bitter root, usually horseradish representing the slave labour in Egypt. Baytzah, Hebrew for egg, the hard-boiled and roasted egg, which is a symbol of new life and hope and triumph over death. Before the regular meal the eggs are sliced and passed around. They are dipped in salt water, which represents tears, and are eaten to portray also the mourning over the destruction of the Temple. Karpas, the third bitter herb, usually a piece of lettuce, parsley or celery, which were considered bitter-sweet herbs in ancient days. They represent the bitterness of the slave labour in Egypt after their initial sweet welcome by Pharaoh. Yet the greens also signify new life. Maror, ground horseradish, also referring to Egypt. Charoseth, Hebrew for a mixture of apples, cinnamon, and nuts, representing the mortar of Egypt. Zeroah, Hebrew for "arm"; in animals, "shoulder": the shankbone represents the Paschal sacrifice. If a lamb shank is unobtainable, a chicken neck can be used.

Christ is the explanation of Jewish mysteries

Ineke Brouwer-Parlevliet

The parallels between the entire ritual of the aphikomen and the corresponding symbolism of the Lord's Last Supper are too strong to be ignored by even Jewish scholars, I read in Ceil and Moishe Rosen's book *Christ in the Passover*.

The Jewish Passover leaves us with many questions: Why the three matzos in individual compartments? Why is the middle one taken out, broken, hidden and just before the third cup is drunk, found again? Why a Paschal sacrifice without a lamb and with the aphikomen and a naked shankbone on the seder plate as a representative? "It's like a wedding without a bride," the Rosens write. How true! What is the meaning of the reward after 50 days? No Haggadah or Jewish scholar can answer these questions satisfactorily.

According to Jewish tradition the three matzos in the tash symbolize a unity. Some rabbis of old believe they represent the three arch fathers: Abraham, Isaac and Jacob. But why is Jacob removed? There is no answer.

Another school of thought refers to the unity of Israel's worship: that of the priests, the Levites and the congregation, while another opinion is that they represent three crowns, the crown of learning, of priesthood and of kingship. But again why is the middle one removed? And why is the aphikomen striped and pierced? No answer.

Christ broken

Yet Christianity has the answer to every single one of them! The most widely spoken utterance of faith in Judaism is found in Deut. 6:4: "Hear, O, Israel, the Lord our God is one God." The Hebrew word for "one" here is "echad," meaning a composite oneness, rather than the absolute number "one." The three matzos then depict the eternal unity of God, the Father "I am who I am," the Messiah, His Son who became the Paschal Lamb and the Holy Spirit who guides and empowers the believers, who are cleansed in the blood of the Lamb.

Like the middle matzo was foreordained to be broken and hidden, so the Messiah was foreordained to die for our sins. The breaking of the aphikomen signifies His death, its hiding His burial and the finding back just before the third cup of Redemption is drunk, His resurrection. When Jesus instituted the Last Supper to commemorate His sacrifice, He literally fulfilled the symbolism of the unleavened bread by His sinless nature and the symbolism of the Passover Lamb by His death on the cross.

Jesus is enough

The Rosens explain that the bread Jesus broke and gave to Judas was NOT the bread of which He said: "This is my body." (Matt. 26:6b) That came AFTER He had given thanks at the END of the meal. Not only were these words of Jesus shocking to His disciples, but also the fact that Jesus distributed this bread AFTER the eating of the Paschal lamb, while according to their traditions no one was allowed to eat another bite.

By commanding the disciples to take this broken bread, Jesus indicated very clearly that He now had become the Paschal Lamb by going to die once and for all for the sins of the world. He now had become "the after dish." With Jesus in your heart you have all you need.

The cup which Jesus blessed, symbolizing His life blood for us, is the third one, the cup of Redemption, the main cup in the Passover. How fitting!

With his stripes

We also know from the gospels that Jesus was whipped and pierced for our transgressions and fulfilled Isaiah's prophesy: "With His stripes we are healed ... they shall look upon me whom they have pierced ..." The aphikomen bears these marks by their stripes and holes.

Jesus promised the believers that after 50 days the comforter would come, the Holy Spirit. What a tremendous reward indeed that by His coming our old nature, full of sin — leaven — will be transformed into the new nature of Christ. How sad that the Jewish child who finds the aphikomen gets only a few dollars instead.

Originally, in ancient times, the ritual of the aphikomen as it is celebrated today in Jewish nomes, was different. It is believed that the striking resemblances with the Lord's Last Supper became part of the Haggadah during the time of the first Christians, who were then still considered to belong to the Jewish faith and synagogues.

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NOTE: Newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only $10! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $10 and the couple's future address.

Births

TIMMERMAN: Harm and Joan thank the Lord for the safe arrival of their fourth daughter JACLYN DENISE, born on Thursday, Mar. 26, 1987. Jaclyn is welcomed home by Jennifer, Stephanie and Ashley. She is the eighth grandchild for Mr. and Mrs. Ralph Veldman of Fruitland and the 12th grandchild for Mr. and Mrs. Cor Timmerman of Caistor Centre.
Home address: R.R.#2, St. George, ON N0E 1N0

LOBERT: "Sing to the Lord a new song, for He has done marvellous things!" (Psalm 98:1)
Murray and Helen (nee Reitsma) praise God for the birth of their healthy son, DENNIS ANTHONY, born Mar. 14, 1987, weighing 9 lbs. Welcomed by his brother Kevin. Another grandson for Mr. and Mrs. Matthijs VanWaveren of Zeist, The Neth., and Mr. and Mrs. Anthony Lobert of Burlington, Ont.
Address: 26 Belmead Gardens, Edmonton, AB T5T 1J1

VOSKAMP: Peter and Betty thank the Lord for the safe arrival of their daughter, JOLENE JOYCE, 9 lbs. 6 oz., on Apr. 3, 1987, at Joseph Brant Hospital. A sister for Elaine, Anita and Melanie; a fourth grandchild for Mr. and Mrs. R.E. Taylor of Hanover, Ont.

Accommodation

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Marriages

DEMOOR-TERPSTRA: With joy and thanksgiving to the Lord, we, Mrs. Trudy DeMoor and Mr. and Mrs. Elmer Terpstra are pleased to announce the forthcoming marriage of our children BRENDA and ED. The ceremony will take place, D.V., on May 16, 1987, at 4:00 p.m. in the Zion Chr. Ref. Church of Oshawa. Rev. Henry DeMoor Sr. officiating.
Future address: 29 Russet Ave., Apt. #1, Oshawa, ON L1G 3R4

DUTHLER-DERUYTER: Mr. and Mrs. W. Duthler and Mr. and Mrs. C. DeRuyter are happy to announce the forthcoming marriage of their children, CORNELIA WILMA and JEFFREY ALLAN. The ceremony will take place, D.V., Saturday, Apr. 25, 1987, at 3:00 p.m., in the Immanuel Chr. Ref. Church, Hamilton, Ont. Rev. K.A. Baker officiating.
Future address: 511-186 Edinburgh Rd. S., Guelph, ON N1G 2H9

LOUWERSE-BROUWER: Believing that the Lord has brought them together, we, Mike and Grada Louwerse and Jim and Teny Brouwer rejoice in announcing the forthcoming marriage of their children MARSHA and ART. The ceremony will take place, the Lord willing, on Friday, Apr. 24, 1987, at 3:30 p.m. at the First Chr. Ref. Church, Chatham, Ont.
Future address: 583 Mornington Ave., Apt. 808, London, ON N5Y 3E9

Personals

Het consulaat-generaal der Nederlanden zou gaarne in contact willen komen met de navolgende personen:

BLOEMING, W., geboren op 17 januari 1922, laatstbekende adres in Nederland: Woonwagenkamp, Emmeloord, naar Canada vertrokken op 22 maart 1954.

DE BOER, Bernhard en Gerard, geboortedatum omstreeks 1925, naar Canada vertrokken in 1954 met bestemming Toronto.

BOODT-STRIJDHORST, Jannie, naar Canada vertrokken in 1960.

BUWALDA, Menno, geboren op 20 februari 1922, laatstbekende adres in Nederland: Spoorstraat te Ulrum, naar Canada vertrokken op 2 april 1954.

VAN GELLEKOM, Adriana, gehuwd geweest met Siep Kalsman, geboren op 5 maart 1941 te Oostsouburg.

HENDRIKS, Fredrik Johannes, geboren op 28 februari 1922, laatstbekende adres in Nederland; Kuiperstraat 142, Amsterdam, naar Canada vertrokken op 28 juni 1954.

KAAS, Willem Jacob, geboren op 14 juli 1930 te Baarn, naar Canada vertrokken begin 1950, gehuwd met Irene Smith, laatstbekende adres alhier: R.R.#4, Sunderland, ON L0C 1H0

BRONSING-de HAAN, Yolanda (eerder gehuwd geweest met H.J. Miller) laatste woonplaats in Nederland: Naarden, naar Canada vertrokken begin 1981.

ROTTHAUS-KRUMPEL, Maria Hermine, geboren op 13 november 1931 te Neuenkirchen (W. Dld.), laatste adres in Nederland: Manderveenseweg 4 te Tubbergen, laatstbekende adres in Canada: Caitsland Rd. B., Parry Sound, ON P2A 2W7.

VAN SON nee PULFORD, Monica, geboren in Hobart (Tasmanie) Australia, gehuwd met Philip van Son. Mevr. van Son is ongeveer 66 jr. oud en is in 1948 naar Canada gekomen.

Netherlands Consulate General
1 Dundas St. W., Suite 2106, Box 2
Toronto, ON M5G 1Z3
Tel: (416) 598-2520

Anniversaries

Congratulations to Tom and Henny Ennema (nee Hartzema) who will celebrate their 50th wedding anniversary, D.V., on May 7, 1987.

Warffum Brampton
1937 May 7 1987

With joy and thanksgiving to the Lord for His love and faithfulness, we are happy to announce the golden wedding anniversary of our dear parents,

TOM and HENNY ENNEMA
(nee Hartzema)

Wedding text: "Trust in Him at all times; ye people, pour out your heart before Him. God is a refuge for us." (Ps. 62:8)
Congratulations Mom and Dad, Oma and Opa.
May the Lord continue to bless you and be near you always.
Much love from their children and grandchildren:
Bill & Corry Veenstra; Ian, Renny, Raymond — Brampton
John & Jane Ennema; Jennie, Mike, Bob, Stephen — Brampton
Kees & Shawnee Ennema; Patricia, Tom, Julie, Robbie — Bramalea
Hank & Mary Ennis; Nicole, Amanda — St. Catharines
We invite anyone who wishes to congratulate them to the open house, D.V., on Saturday, May 9, 1987, from 8 - 10 p.m. at the Second Chr. Ref. Church on Steeles Ave., West, in Brampton.
Best wishes only, please.
Home address: 86 Ardglen Dr., Brampton, ON L6W 1V6

Beamsville Brighton
1962 April 27 1987

We rejoice and give thanks to the Lord as our parents celebrate their 25th wedding anniversary.

HANS and HENNY KNEGT
(nee Otten)

Happy anniversary! With love from your children and grandchildren:
Bill & Jennifer; Peter, Alex — Trenton
Diane & Mark Wolfe; Sara, Bryan — Brighton
Jennifer & Mike Vandertoorn — Brighton
Laura — at home
Open house: April 25, 3-9 p.m. at home, Highway #2, Brighton Garden Centre.
Mailing address: R.R.#3, Brighton, ON K0K 1H0

1952 April 21 1987

With much joy and thankfulness, we wish to announce the 35th wedding anniversary of,

JELLE and ANNIE MULDER
(nee De Roos)

Their thankful children:
Joyce & John Stigter — Red Deer, Alta.
Beverley; Matthew — Port Perry
Their brothers and sisters:
Willem & Maaike Haan — Whitby
George & Frieda Koornneef — Lakefield
Roelof & Marie Haan — Port Perry
Home address: 219 Cashmere St., Port Perry, ON L0B 1N0

Anniversaries

Congratulations to Jan and Maria Oskam (nee van Dijk) who will celebrate their 50th wedding anniversary, D.V., on April 23, 1987.

Lopik Stratford
1937 April 23 1987

"Seek the Lord and live." (Amos 5:6a)
With gratitude and thanks to the Lord, we like to share with you the 50th wedding anniversary of our parents, grandparents and great-grandparents,

JAN and MARIA OSKAM
(nee van Dijk)

Their children:
John & Ann Oskam — Goderich, Ont.
Ena Oskam — Toronto, Ont.
Koos & Rita Verburg — Auburn, Ont.
John & Matthea Hoogenboom — London, Ont.
Phil & Mary Jane Sizer — Mississauga, Ont.
Celebrating with them are 15 grandchildren and two great-grandchildren.
Home address: R.R.#4, Stratford, ON N5A 6S5

Congratulations!

Personals

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If you are over 21 years of age and would like to find a partner in Christian Marriage, write to: Christian Marriage Contact Service, P.O. Box 1127, Station B, Burlington, ON Canada L7P 3S9. Please enclose $2.00 for a complete information package explaining our services.
Established in 1967.

Anniversaries

Steenwykerwold Guelph
1932 D.V., May 9 1987

With thankfulness to the Lord for all the years He has given them together, we would like to share with you our joy on the occasion of the 55th wedding anniversary of our parents, grandparents and great-grandparents,

RALPH and MARGARET SPIKMAN
(nee De Boer)

May the Lord continue to bless and keep them.
Love and congratulations from your children:
Clarence & Ann — Calgary
Rose & Ike — Guelph
Hennie & Jim — Bowmanville
Alice & John — Guelph
Margaret — Guelph
Richard & Sonja — Guelph
15 grandchildren and five great-grandchildren.
Open house, D.V., May 9, 1987, Chr. Ref. Church, Guelph, 2-4 p.m.
Best wishes only, please.
Home address: 55 Albert St., Guelph, ON N1G 1C7

1952 May 1 1987

With much joy and thankfulness, we wish to announce the 35th wedding anniversary of,

JOHN and NEL LUYMES
(nee Voskamp)

May the Lord continue to bless them and keep them in His care.
With love from their family:
Herman & Levina Luymes; Benjamin, Danielle, April, Leona — Prince Edward Is.
Len & Nellie VanGeest; Daniel, Jordana, Brian — Waterloo
John & Elaine Luymes; Melisa, Jennifer, Mark — Moorefield
Bill & Wilma Heideman; Randy, Denise, Julia, Tony — Cobourg
Charles Luymes — Prince Edward Is.
Teo & Linda De Jong; Caroline, Rachel, Sonya, Leanne — Cobourg
Bill & Carla Benning; David — Moorefield
Ray & Brenda Heeres; Joel — Listowel
Stan — Oshawa
David — home
Steven — home
Doug — home
Home address: R.R.#1, Moorefield, ON N0G 2K0

Miscellaneous

Durham Region Right to Life Association has audio and video materials as well as speakers available for students, teachers, clubs and churches, etc. For info. (416) 668-7911.

Classifieds

Obituaries

In the 97th year of his life, on Thursday, Mar. 26, 1987, the Lord took home our dearly beloved father, grandfather and great-grandfather,

GERARDUS (George) DE WIT

at the age of 96 years.
Predeceased by his wife Cornelia in September 1969.
We lovingly remember them both.
Wilhelmina & Gerrit Schmale — Box 666, Fort McLeod, Alta.
Aleda & Herman Emmelkamp — Box 128, Fort Macleod, Alta.
Gerrit & Wilma de Wit — Box 226, Falkland, B.C.
Reta & Ken Coté — 11115 - 43 Ave., Edmonton, Alta.
11 grandchildren and 17 great-grandchildren.
Funeral service was held at the Granum Chr. Ref. Church with Rev. Jake Weeda and Rev. E. Doyle. Burial in the Union Cemetery, Fort Macleod, Alta.

"The Lord is my shepherd." (Ps. 23)
On Mar. 23, 1987, the Lord took to His eternal home, our beloved husband, father, grandfather and great-grandfather,

ANDRIES HOOGHIEM

Survived by his wife Eva.
Children:
George & Corrie Hooghiem — Aylmer
Sally & Dick Haayema — Aylmer
John & Ina Hooghiem — Sparta
Nellie & Jerry Hertner — Aylmer
Jack & Cori Hooghiem — Durham
Tom Hooghiem & Pauline — Aylmer
Gerald & Lou Hooghiem — Aylmer
One sister, 21 grandchildren and 11 great-grandchildren.
Predeceased by one sister and two grandchildren.
Corr. address: 49 Victoria St. S., Aylmer, ON N5H 1X5

Suddenly, on Wednesday, Apr. 1, 1987, the Lord took unto Himself, through a tragic accident,

Mrs. EVA VANDENBRINK

widow of Mr. H. VandenBrink.
May God comfort her children and grandchildren.
Gezang 26:5.
She was a member of our ladies society.
Ora et Labora of the Chr. Ref. Church, Aylmer.

Real Estate

Rembrandt Delicatessen
North Metro Toronto's only Dutch store, is for sale. Business was established 26 years ago. The price is right! $25,000 plus stock.
Call Clarence Baarda, Remax East Realty Ltd., 1-416-291-9988.

Seed business: Here is an opportunity to buy a very well-established family-run business, with plenty of room for expansion, especially in the non-farm market. Terrific turnover. Goodwill, equipment and buildings with 3-bedroom apartment included in price. Serious inquiries only. Owner has other interests. Harm Eikelboom, (416) 774-3006 representing Continental Realty Associates, Grimsby, Ont. (416) 945-9251.

Obituaries

"I am the resurrection and the life. He who believes in me shall never die."
On Saturday, Mar. 14, 1987, the Lord took unto Himself our dear mother, grandmother, and great-grandmother,

GEERTJE VEGTER
(nee Stoppels)

at the age of 83.
Predeceased by her husband Jan Cornelis Vegter, Oct. 15, 1983.
Dear mother of:
Dia & Bill Hoekstra — Montgomery, NY
Willy & Diny Vegter — Whitby, Ont.
Arnold Vegter — Iron Springs, Alta.
Jopie & Gienus Knol — Assen, The Neth.
Albert & Barbara Vegter — Claresholm, Alta.
Tony & Florence Vegter — Turin, Alta.
Edna & John Karsten — Calgary, Alta.
Bill Vegter — Iron Springs, Alta.
Cor & Gertie Vegter — Calgary, Alta.
Dessa & Andy Wind — Petersfield, Man.
Tina & Marinus Ekkel — Iron Springs, Alta.
Rita & Henry Van Zeggelaar — Edmonton, Alta.
38 grandchildren, nine great-grandchildren, three sisters in The Netherlands.
Memorial service was held at the Emmanuel Home in Edmonton, on Wednesday, Mar. 18, 1987.
Funeral services were held, Thursday, Mar. 19, 1987, in the Iron Springs Chr. Ref. Church. Rev. Jack Vande Hoef officiating. Interment followed in the Huntsville Cemetery, Iron Springs, Alta.
Correspondence address: 35 Wahstao Cresc., Edmonton, AB T5T 2W9

"The Lord is my shepherd." (Ps. 23)
On Apr. 3, 1987, the Lord took unto Himself our beloved son, brother and uncle,

PETER VERBRUGGEN

at the age of 43.
Dear son of Mr. and Mrs. Cornelis Verbruggen — St. Catharines, Ont.
Dear brother of:
Len & Herma Verbruggen — St. Catharines, Ont.
Irene & Alex Veltkamp — Saskatoon, Sask.
Grace & Brian Besteman — White Rock, B.C.
Neil & Rynie Verbruggen — Waterloo, Ont.
nieces and nephews.
Home address: 162 Dorchester Blvd., St. Catharines, ON L2M 3C1

For Rent

For rent on Lake Kasshabog, (north east of Peterborough) 2-bedroom cottage, all conveniences; good fishing, safe sandy beach. Preferably for the season or by the month. If interested contact John Boorsma at (416) 623-2692 (eve.) or (416) 686-4116 (daily 8-5)

Real Estate

Obituaries

"For whether we live, we live unto the Lord, and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's." (Romans 14:8)
On Wednesday, Apr. 1, 1987, our Lord called home into His eternal glory, our dearly beloved husband, father and grandfather,

JIM VERWOERD

at the age of 56.
Husband of Grace Verwoerd.
Father of:
Metha & Mark Hines — Norwood, Ont.
Liz & Don Beezhold — Augusta, GA
Patty & Andy Ootjers — Courtice, Ont.
Anita & Len Moelker — Chatham, Ont.
Cynthia Verwoerd — Toronto, Ont.
Fred & Amy Verwoerd — Oshawa, Ont.
and nine grandchildren.
The funeral took place Apr. 3, 1987, in the Hebron Chr. Ref. Church, Whitby. Rev. R. Fisher officiating.
Home address: 101 Elizabeth Cresc., Whitby, ON L1N 3R9

The Lord took suddenly to His eternal home our dear friend,

CORNELIS WESTERHOUD

84 years old.
The sure statement that he was ready to meet the Lord any day, may comfort his children and grandchildren. We will remember his happy nature, when he was still with us.
The Friendship Circle, Taber, Alta.

Vacations

Come to beautiful PEI for your holidays and stay at

Southport Motel and Cottages

Quiet location, scenic view, pets permitted. Only 3-way hookups. Near Charlottetown. Contact: Tony or Johanna Inserink at 902-569-2287.

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"It's been our pleasure"
Jerry and Frances Hettinga
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For Rent

Basement apartment in St. Catharines, suitable for 1 or 2 students. Walking distance from CRC and shopping mall. Call (416) 935-9380.

Farm for rent
135 acres, includes large barn, new machine shed, dryer and grain bins, 4-bedroom modern home. Call 416-957-7656 or 416-386-6624.

Lovely, well-kept, 4-year-old backsplit in Caledonia; 3-4 bedrooms, large backyard, close to school and shopping centres; 1800 sq. ft.; 15 minutes from Hamilton; $900 plus utilities. (416) 765-3392.

Attention vacationers! Fully furnished, spacious, three-bedroom apartment available from July 20 - Aug. 31, 1987, in beautiful London, Ont. For information call: 519-433-8592.

Well-kept 3-bedroom house for rent. Quiet north-end location in St. Catharines, near CR churches and Chr. schools. Available May 1, 1987. For information call (416) 562-7590.

Help Wanted

Person wanted on **dairy farm.** Full-time, year-round employment. Room and board available. Call (705) 458-9703.

Wanted: **Dairy farm worker.** Full-time job, involves milking and field work; wages negotiable. House is available. Contact: Bill De Jong, R.R.#3, Williamsburg, ON K0C 2H0 or call (613) 535-2974.

Help needed in year-round **cut-flower greenhouse** operation. Full-time job available. Noordam Greenhouses, 1140 Edgewood Rd., R.R.#1, Millgrove, ON L0R 1V0. Phone: (416) 689-6761.

Help wanted for **farrow to finish swine** operation. Must be reliable, hard-working and able to take directions. For information contact Gary Van Oenen, Route 6, Goderich, ON N7A 3Y3; Tel: (519) 529-7574.

Vacations

ALTON LODGES
1 & 2 bedroom clean, housekeeping cottages; family resort; 2 minute walk from beautiful sandy beach; close to fishing and 20 minutes from Chr. Ref. Church.
Telephone: 705-429-2420
Address: 459 Mosley St.
Wasaga Beach, ON
Site 130, Box #8, R.R.#1, L0L 2P0
LEN & RITA BETTE

RICE LAKE
Like fishing the big ones? Fully equipped large modern housekeeping cottages, colour TV, sandy bathing area, rec hall, new boats and motors, store, live bait, fishing licences. Campsites available for the week or season. Like a clean, quiet resort? It's all here at the family place.
Write or phone for brochure:
Lang's Resort and Campgrounds
R.R.#3, Box C, Roseneath, ON K0K 2X0
Phone: (416) 352-2308

Help Wanted

Student required to work on a **dairy farm** in Southwestern Ontario during the summer months. Experience is requested. Phone John Verburg at (519) 523-4325.

Position available for **farm manager;** 55 cow purebred Holstein herd. Modern facilities. Must be able to make his own decisions in all aspects of herd management. References required. Modern house on farm. For more information call: Drumbo (519) 463-5502.

Help wanted: on **beef farm.** Male or female, June - Sept. Must have experience with haying equipment, loading and unloading hay. Call 1-613-257-1279.

Opening for two young persons in **market garden** operation, starting approx. July, willing to work long hours if necessary. Phone after 6 p.m. (416) 659-7024 or 659-1365. No Sunday calls.

Elsses Bros. Excavating requires a fully experienced **dozer operator** for work in new residential subdivisions; must be able to final grade etc. without supervision; "A" licence an asset. Please call (705) 436-5339 or (705) 436-5067 (eve.)

More help wanted ads on next page.

Vacations

Discover the Magic
of Muskoka
at friendly
FALCON LODGE
Modern, clean accommodation; cosy lounge with fireplace and games room in the main lodge.
Special Victoria Day Weekend package
$99 per person
(includes 3 nights, 3 breakfasts and & 2 dinners)
Your hosts: Ton and Cathy Struyk
Falcon Rd., Huntsville, ON P0A 1K0
Tel: (705) 789-2603

SANDY BAY COTTAGES
RICE LAKE
5th Season Celebration

Discount packages for May, June, Sept. and Oct. include accommocation, boat, motor, 1st gas, lifejackets and lots of friendly service at one special price.
14 modern housekeeping units, fully equipped. Seven newly-renovated with 6' patio doors or picture windows, shower and deck. All have lovely views of Rice Lake.
Sandy Bay is known for its good fishing and family atmosphere. Sandy beach and playground for children, family activities for all ages, rec hall, store, boats, motors, bait and licences.
Write or phone for our brochure and newsletter
ART & SUE BREEZE
R.R.#1
Hastings, Ontario K0L 1Y0
705-696-2951

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Verkoopprijs $389.000 plus een voorraad van $75.000.
Barry R. Ross
(416) 495-0400
RE/MAX Central Realty Inc.

Accommodation

LOW COST HOUSING AVAILABLE
Do you need a place to stay in the Greater Hamilton area?
Consider the residences on the Redeemer College Campus. The residences are available from May 15 to August 15, 1987.
Single: $18.00
Double: $16.00 per person
Entire 4-bedroom townhouse:
$50.00 a night for two people
$7.00 every extra person over the age of 16
$2.00 per person for children under 16
Call or write:
M. Buma
Redeemer College
Ancaster, ON L9G 3N6
(416) 648-2131, Ext. 208

Accommodation

Classifieds

Help Wanted

Child-care Centre Co-ordinator
The Redeemer College Parents Child-Care is seeking a full-time co-ordinator for their child-care program. Persons with E.C.E. training and experience in child-care are preferred. A good salary and benefit package is offered. Applications and two letters of reference should be forwarded to: Cornelis G. Kors, Chairman of Child-Care Organizing Committee, 39 Horizon Crt., Hamilton, ON L9B 1V0. Deadline: Apr. 30, 1987.

An ad in Calvinist Contact gets results!

Teachers

AGASSIZ, B.C.: Due to expansion, **Agassiz Chr. School** will require additional staffing for **Kindergarten** and **administrative relief** for the 1987-88 school year. Interested applicants please send resume and/or inquiries to Mr. R. Esselink, Principal, Agassiz Chr. School, Box 323, Agassiz, B.C. V0M 1A0; tel: 604-796-9310 (school) or 796-3209 (home).

Help Wanted

The Institute for Christian Studies
seeks applications for the position of
Administrative Assistant to the President
Duties include: assisting the President in most facets of his work and managing other administrative staff.
Experience required.
Position available as of **May 4, 1987.**
Apply to I.C.S.
229 College Street
Toronto, ON M5T 1R4
or for more information call (416) 979-2331

The Institute for Christian Studies
seeks applications for the position of
Director of Administration
Duties include: supervision and co-ordination of all ICS activities in the areas of business & finance and general administration.
Previous administrative and financial experience required.
Deadline for applications: **May 1, 1987.**
Send letters of application, resumes and references to:
Dr. Paul Marshall, Vice President
Institute for Christian Studies
229 College Street, Toronto, ON M5T 1R4

The Ontario Alliance of Christian Schools
invites applications for
Accountant
Qualifications for this position include business experience, management training, knowledge of tax laws and information processing technology.
Applications should be sent by May 31 to:
Executive Director
Ontario Alliance of Christian Schools
P.O. Box 7220
Ancaster, Ontario L9G 3L4
(416) 648-2100

REDEEMER COLLEGE
requires **part-time instructors** for the 1987-88 academic year in the areas listed below. Applicants should hold an advanced degree and should be committed to teaching from a Reformed Christian perspective.
Communication (Advanced Public Speaking)
Dutch Language (Beginning Dutch I & II)
Economics (Introductory Micro-Economics)
Physical Education (Motor Learning; care & prevention of injuries)
Psychology (History of Psychology)
Direct inquiries and applications to:
Dr. James R. Payton, Jr., Academic Dean
Redeemer College
Ancaster, ON L9G 3N6

Teachers

AYLMER: Immanuel Christian School invites applications for possible teaching positions for the 1987/88 school year in **junior grades** and in **special education.** Preference will be given to applicants possessing the ability to teach French and/or music. Please send letter of application and resume to Mr. A. Vander Ploeg, Principal, 75 Caverly Rd., Aylmer, ON N5H 2P6 or call (519) 773-8476.

BELLEVILLE: Belleville District Chr. School invites applications for the position of a **combination junior/special education teacher.** First year teachers are encouraged to submit letters of application to the principal, Martin VanDyk, c/o Belleville District Chr. School, R.R.#5, Belleville, ON K8N 4Z5. Phone (613) 962-7849.

BOWMANVILLE: Durham Christian High School invites teachers to apply for the **math** and **English** positions; both full-time. Please send letter of reference, application and resume to: Ren Siebenga, R.R.#1, Bowmanville, ON L1C 3K2.

BRAMPTON: John Knox Chr. School invites applications for an opening in the **intermediate** grades for the 1987/1988 school year. Openings for **primary and junior** grade positions may also occur. Please send your letters of inquiry or resume to: Mr. I. Witteveen, Principal, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7; phone: (416) 451-3236.

COBOURG: Part-time **French** teacher needed for Sept., 1987. Must be experienced, and committed to the goals of the school. Will be teaching **Grades 1-8,** small classes, three mornings per week. Please call Henry Lise, Principal, at 372-8766, or send resume to: Northumberland Chr. School, R.R.#5, Cobourg, ON K9A 4J8.

CORNWALL: Cornwall Chr. School invites applications for a full-time teacher for the **senior grades (6,7,8).** Please send letter of application and resume to Margaret ten Brink, R.R.#2, Cornwall, ON K6H 5R6

DUNCAN, B.C.: Duncan Chr. School invites applications for **intermediate and primary teaching positions** for the school year 1987/88. Opening for a **junior secondary English position** may also occur. Please send letter of application and resume to Mr. W. Van Deventer, Duncan Chr. School, P.O. Box 549, Duncan, B.C. V9L 3X9. For enquiries phone: (604) 746-5341.

DUNDAS: Calvin Christian School invites applications for a part-time (one-half) **teaching position.** This would be for a **principal's relief at the intermediate level.** Please call for information: Jack Zondag, Principal, (school): (416) 627-1411 or (home): (519) 647-2853.

GRAND RAPIDS, MI: The Department of Physical Education, **Calvin College** is seeking applicants for a full-time tenure-track position as **Professor of Physical Education** beginning Fall of 1987. Coaching the women's volleyball and women's softball teams are included in the position. Candidates must have a Masters degree in Physical Education, but an earned doctorate is preferred. Calvin College is a four-year Liberal Arts Christian College. Send correspondence to Dr. James Timmer, Chairman, Department of Physical Education, Calvin College, Grand Rapids, MI 49506.

Teachers

FRUITLAND: John Knox Memorial Chr. School has 2 openings — one at **Kindergarten** level and one for **Grade 7** (70% or 100%). For more information and application forms contact: Julius de Jager, Principal, Fruitland John Knox Memorial Chr. School, Box 27, Fruitland, ON L0R 1L0; tel: (416) 643-2460.

OSHAWA, Ont.: Immanuel Chr. School invites applications for two teaching positions in **K-8.** Ability to teach French, music, or computer would be an asset. Send application and resume to: Immanuel Chr. School, Principal, 849 Rossland Rd. West, Oshawa, ON L1H 7K4.

LUCKNOW: The Lucknow & District Chr. School invites applications for a **teaching principal** for the 1987/88 school year. Applications will also be received for a **Grade 1 & 2** full-time teaching position and also a part-time special education teaching position. Please send all letters of application to: Mr. Wm. Kamphuis, Principal, Lucknow and District Chr. School, Box 550, Lucknow, ON N0G 2H0. Phone: (519) 528-2116.

MEDICINE HAT: Growing interdenominational Christian school solicits applications for a **social/science** or **social/language** position on the junior high level for the 1987/88 school year. (Applicants qualified to teach French/music will have preference.) Please send inquiries and resume to: William Slofstra, 68 Rice Dr., S.E., Medicine Hat, AB T1A 7E4. Tel: (403) 526-3246 (school); (403) 526-7192 (home).

ST. CATHARINES: Calvin Memorial Chr. School is inviting applications for a full-time or part-time **music teaching position** in the **elementary grades.** Please send your letter of application and resume to Miss T. Westerterp, Principal, Calvin Memorial Chr. School, 300 Scott St., St. Catharines, ON L2N 1J3. (416) 937-6302.

STRATFORD: Stratford and District Interdenominational Chr. School is in need of a **teaching principal** and a teacher for **combination of Grades 4-5-6.** Ability to teach French will be an asset. Send resume to: Mrs. J. Streutker, Secr., R.R.#1, Tavistock, ON N0B 2R0; for further information contact the school at (519) 393-5675.

SURREY, B.C.: The Surrey Chr. School invites applications for possible teacher positions in **kindergarten** and **Grade 4** for the 1987/88 school year. Please send applications and resumes to the principal, A. Jansen, Surrey Chr. School, 9115 160th St., Surrey, B.C. V3R 4N4.

WOODSTOCK: The John Knox Chr. School will have a **Grade 1** opening, also a possible opening in Grade 5 or 7 for the 1987/1988 school year. Applications and complete resumes may be sent to John Knox Chr. School, R. Vander Ploeg, Principal, 800 Juliana Dr., P.O. Box 243, Woodstock, ON N4S 7W8.

Summer Job Market

ACTON: 17-year-old Grade 12 student wishes summer job. Have two years prior working experience on a dairy farm, and can operate tractors. For more information call (519) 853-0758 and ask for Anthony Looyenga.

ACTON: 19-year-old Redeemer College student seeking a summer job in the Acton area. Available May 11. Call (519) 853-2455 and ask for Annette on the weekends.

CAMBRIDGE: 19-year-old Redeemer College student seeks summer employment in Southern Ontario. I am willing to do almost anything. Write or call Sharon Timmerman, 61 Woodland Dr., Cambridge, ON N1R 2X7; (519) 621-4502.

CAMLACHIE: 15-year-old high school student wishes a summer job preferably in the Sarnia-Wyoming area. Willing to try anything. Please phone 542-1963. Stewart Klazinga (jr.), R.R.#1, Camlachie, ON N0N 1E0

CLIVE, Alberta: 19-year-old second-year college student wishes a job in Alberta. Has experience cashiering, milking cows, and some small landscaping. I enjoy working out- and indoors, and working with children (pre-school to 9). In May, 1987, I will graduate from Dordt College with a two-year degree in Education-Teacher Assistant. For more information (before May 8) call 712-722-3735 or (after May 10) call 403-784-3670 and ask for Stephanie Vander Wekken.

Teachers

TERRACE, B.C.: Centennial Chr. School, located in Terrace, B.C., is inviting applications for possible openings in **K-7** for the 1987-88 school year. Centennial Chr. School, operating since 1967, has a present enrolment of 80 students. The school is located in the beautiful Skeena Valley and offers many dynamic opportunities. For further information please contact Frank Voogd, Principal, Centennial Christian School, 3602 Sparks St., Terrace, B.C. V8G 2V6. Phone: (604) 635-6173.

WALLACEBURG: Would you like to join a dynamic, developing, demanding school situation? **Wallaceburg Chr. School** announces a definite opening in **Grades 1 & 2** and a possible opening in **Grades 5 & 6.** Since this teaching position will involve teaching French in, possibly, Grade 4 to 8, demonstrated competence in this area will be a considerable asset to the applicant. Send resume and request for applications to: Mr. T.J. Tristram, Principal, Wallaceburg Chr. School, 693 Albert St., Wallaceburg, ON N8A 1Y8.

WASAGA BEACH: Silvercrest Chr. School has a position open for a **principal** beginning the 1987-88 school year. Send resumes to: Principal, Silvercrest Chr. School, Zoo Park Rd., Wasaga Beach, ON L0L 2P0; tel: (705) 429-4303.

Immanuel Christian School
Oshawa, Ont.
invites applications for the position of
TEACHING PRINCIPAL
Grades K-8.
Please send applications and resumes to:
Immanuel Christian School, Principal
849 Rossland Rd., West, Oshawa, ON L1H 7K4

Classifieds/Events

Summer Job Market

CANNINGTON: 18-year-old, University-bound student is looking for summer employment in Toronto. Have driver's licence and previous summer work experience. For more information contact Linda at 1-705-432-2508.

COBOURG, Ont.: I am a third-year student at Calvin College. My major is sociology with a social work concentrate. I would like to find a summer job, preferably in the field I am studying. I should be home on Mar. 27 for a week. Please write me at Judy Rhebergen, R.R.#5, Cobourg, ON K9A 4J8; phone (416) 372-4149.

DRAYTON: 16-year-old student seeking summer employment. Will do anything. Experienced in dairy farming, babysitting and working in a store. Please call Denise at 638-2125.

EDMONTON: Third year history major from The King's College is seeking employment for May 1 to Sept. 1. I have a wide range of experience from coast to coast from Katimavik to SWIM, from farming to cooking. Interested? Phone Allan Groen at (403) 424-0234. Willing to relocate.

FENWICK: Seeking a job in: full-time nanny/housekeeper, live in. Preferably in Niagara region. With references.
Contact Leona Piepers, 1026 Church St., Fenwick, ON L0S 1C0; (416) 892-3243.

HAMILTON: 17-year-old Grade 12 student seeking employment as an electrical apprentience commencing July of 1987 in the Hamilton area. Have some experience but eager to learn. Call Dave Vuyk at 416-389-4047 anytime. References available upon request.

LYNDEN: I am a third year animal and poultry science major (Bsc. Agr.) at the University of Guelph, looking for a summer job in a related field. Please contact me, Jacob Ringelberg at (519) 647-2290.

MISSISSAUGA, Ont.: Strong 16-year-old, with some farm experience, seeks any kind of summer employment. Contact: Harry Tjoelker, 1198 Kingsholm Dr., Mississauga, ON L4Y 2H2; (416) 277-0576.

OSHAWA: 2nd year Brock University computer science student looking for a computer related job in the Oshawa area. Have knowledge of basic Pascal, Cobol and Assembly and have experience working with IBM, PC, MacIntosh, VAX 11/780 and Commodore PET computers. For more information or for inquiries phone Jerry at (416) 934-2724 before Apr. 21 or (416) 579-1402 after Apr. 21.

PARKHILL: I am soon to be a 16-year-old, Grade 11 student who would like to work in a garage, cleaning and helping out because I want to be a mechanic. I am very eager to learn and am a hard worker. I'd like to work anywhere in Ontario. Please call (519) 232-4488 and ask for Bonnie.

PETERBOROUGH: Carine Oussoren, a 19-year-old Redeemer College student is seeking summer employment. Is willing to do nearly every job. Has cash register and farming experience. Speaks fluent Dutch and has creative abilities. Available per May 1, 1987. Phone 648-2131, ext. 304 or at home: 705-799-5683.

Summer Job Market

PORT DOVER: 18-year-old Grade 12 student looking for work on dairy farm anywhere in Canada. Lives on a dairy farm and has two summers experience away from home. Phone 1-519-426-2813 and ask for Len.

ST. CATHARINES: I am a full-fledged carpenter (journeyman) now studying at Calvin College. I am interested in contracting for small carpentry jobs in my area during the months of June, July and August. Do you want a kitchen renovated or a sundeck made? Contact Ed Witvoet at 684-3991.

ST. GEORGE, Ont.: Student looking for summer employment, preferably in framing or landscaping. Experienced farmhand, able to handle equipment and responsibility. Phone (519) 448-3165 and ask for Harry de Haan, R.R.#2, St. George, ON N0E 1N0.

SEAFORTH: 18-year-old male seeking employment in the area of gardening. Has some experience in this area. Am also interested in trying out skills relating to forestry. Write to: Steven VandeBan, R.R.#1, Seaforth, ON N0K 1W0 or phone 1-519-527-0705.

SEAFORTH: Grade 12, 18-year-old male student seeking summer employment in the area of garden work. Write to Harvey Van de Ban, R.R.#1, Seaforth, ON N0K 1W0 or telephone (519) 527-0705.

STRATHROY: I am a 16½-year-old girl going into Grade 11 and would like summer employment. Will do almost anything. Write Joanne Jurjens, 412 Carrie St., Strathroy, ON N7G 3E2 or call 519-245-5618.

Summer Job Market

TRURO, N.S.: Housekeeper/nanny — energetic 18-year-old high school graduate looking for summer employment as housekeeper/nanny, anywhere. Have previous experience. Will cook, clean, babysit and do odd jobs. For more information write or phone Joan Kloosterhof, 337 College Rd., Truro, Nova Scotia B2N 2P7 (902) 895-7597.

VICTORIA, B.C.: Female, Grade 12 graduate is seeking employment as a live-in nanny/housekeeper with a French speaking Christian family in Montreal from July to December. Please reply to Carolyn Schenk, 4272 Moorpark Place, Victoria, B.C. V8Z 6P2

WELLAND, ONT.: Hi! I am a 20-year-old college student studying to be a social worker. I am looking for a job from May to July preferably in the Niagara Region or the Bowmanville/Oshawa area but I am willing to go elsewhere. Have my own transportation. Experience: cleaning offices and houses, working with the mentally handicapped, factory work and other areas. I am very willing to learn new things. For more info. write Darlene Borger, 33 Dufferin St., Welland, ON L3C 4K3 or phone 416-735-9817.

WINGHAM: 19-year-old girl looking for a summer job in office. Enjoys computers and anything to do with accounting. Enrolled at Conestoga College in the general business course. For more information please contact Liz Versteeg at (519) 271-9984. If no answer call (519) 357-2009.

Miscellaneous

Message to all C.C. subscribers!!

Please take a moment of your time to read this important message.

In order to keep our subscriptions up to date, we spend thousands of dollars each year in postage sending out renewal notices, etc. In addition, Canada Post charges us an extra fee for using the postage-paid business reply envelopes. This means that in order to get a subscription renewed we have to pay close to 80 cents in postage alone!

The computer label on your *Calvinist Contact* copy shows the month in which your subscription is due. If your label shows that your subscription is due one, two or three months from now, *kindly consider sending us the renewal fee ahead of time.* This way, you will be assured that C.C. will be coming to you regularly, as well as saving us time and postage expenses!

We appreciate your cooperation. Please use the coupon below when sending us your renewal fee.

Subscription Renewal Coupon

Please renew my C.C. subscription for the period indicated:

- ☐ one-year renewal. Enclosed is $25.00 ($22.50 U.S.)
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P.S. If possible, glue your label in this space, or enclose it.

Send to: **99 Niagara St., St. Catharines, ON L2R 4L3**

Events

See page 20 for more events ads.

SHALOM MANOR

is holding their
Annual ABC sale
Anything — Baking — Crafts
May 30, 1987, 10 a.m. - 2 p.m.
dining, shopping, entertainment
Donations are always appreciated.

Come to the

"Spring Concert"

in St. Paul's Anglican Cathedral Toronto on May 2 at 7:30 p.m.

Andre Knevel and Wim Van Suydam will play two organs at the same time — the Casavant pipe organ of St. Paul's and the Cantor 937, the largest electronic organ in Canada at this time.

Tickets can be obtained by sending $8.00 to:

D & W Intercontinental Music Inc.
R.R.#2, Norval, ON L0P 1K0

Tickets purchased at various outlets cost $7.50; at the door, $10.00. Seniors and students discount for all prices $2.50.
For more information call (416) 454-3442, or consult the Calendar of Events.

The Crisis in Central America

A Reformed Approach

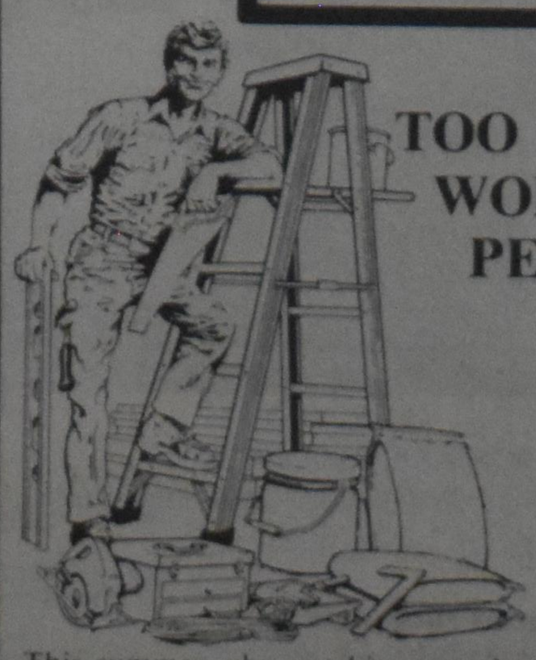
A Conference co-sponsored by Calvin College Institute for Christian Studies

Discussion of liberation theology, the struggle for democracy, Indian self-identity, grassroots churches, church-and-society, and biblical hermeneutics.
Speakers from the Calvin Center for Christian Scholarships: Gordon Spykman, Michael Dodson, Lance Grahn, William Cook, Sidney Rooy and John Stam, with respondents obtained by the Institute for Christian Studies.

June 12-13, 1987

Location: Institute for Christian Studies
229 College Street, Toronto, ON M5T 1R4
Phone: (416) 979-2331
Write or phone for details.

HIRE A STUDENT



TOO MUCH WORK FOR ONE PERSON?

This summer why not hire a student to help you ease your work load and get some extra things done?
Beginning March 13, students will advertise their skills in our Summer Job Market section of the classifieds. Please consider hiring one of them.
Some students may be hired when you call them. Please be patient. Sometimes they are hired before we can cancel their ad.

Events

See page 19 for more events ads.

Friendship Conference

9:00 a.m. - 4:00 p.m.
Saturday, May 2, 1987
Guelph CRC, 287 Water St.

Speaker: Rev. T. Verseput, Administrator
Committee for Ministry with Retarded Persons
Seven Workshops — Fellowship

All who are involved or interested in Friendship Group Bible Studies for persons with mental handicaps are cordially invited. This conference may be the first step to establish a Friendship Group in your area.

YOU ARE INVITED TO THE

GRADUATION CEREMONIES

AT

REDEEMER COLLEGE

Saturday, May 2, 1987
at
2:00 p.m. in the Auditorium

Doors open at 1:00 p.m.
Guests must be seated by 1:30 p.m.

— Dr. Barbara Pell, Assistant Professor of English at Trinity Western University will speak on the theme "His Truth Shall Make You Free."

— Witness the conferring of degrees on the Class of 1987.

— Ample Auditorium seating is available.

777 Highway 53 East, Ancaster, Ontario

Seventh Annual Clinton Klompen Feest

May 15-16, 1987
Clinton Community Park

Starts Friday evening — giant parade
At 11 a.m. Saturday — Lots of fun and games
— Giant barbeque and Dutch delicacies (oliebollen, haring, paling, croquetten, etc.)

Don't miss it!!!

Bed & breakfast: Contact J. Schoonderwoerd at (519) 482-3460

For info.: Contact Jenny Valkenburg
159 Rattenbury
Clinton, ON N0M 1L0
Phone (519) 482-9454

Shall two walk together?

CAMBRIDGE, Ont. — On Nov. 2 and 3, 1987, the Council of the Reformed Church in Canada and the Council of the Christian Reformed Church in Canada plan to have joint sessions at Camp Shalom near Cambridge, Ontario. The purpose of these joint sessions is to increase the spirit of co-operation that already exists between these two denominations.

Already the Christian Reformed Church in North America and the Reformed Church in America co-operate in a number of ministries. Many of the Reformed congregations are using the Bible Way Curriculum, originally produced by the Christian Reformed Church; Cadets and Calvinettes are found in both denominations; and Young Adult Ministries is finding support within both the RCA and the CRC.

Camp Shalom was selected as the site for these joint sessions because of its extensive use by both denominations.

TIRED OF CUTTING IT ALONE?

This summer why not hire a student to help you ease your work load and get some extra things done?

New CRC in St. Catharines

Officially organized on Apr. 5, the name of the new St. Catharines congregation will be: Jubilee CRC. Clerk: Stan de Jong. Address: P.O. Box 2463, Station B, St. Catharines, ON L2M 7M8. Phone: (416) 934-5358 or 682-8311.

ISRAEL TOUR

May 21 - June 2
with
Dr. Kooistra

I have room for several participants. Also, several young girls are looking for another girl as travel companion. Please call me if you're interested.

1-519-885-6105

Calendar of Events

Apr. 19	Open-Air Easter Sunrise Service at Wayside Chapel, on Niagara Pkwy., near **Queenston,** Ont. Hymnsing with brass band.
Apr. 21	Redeemer College presents John F. Schuurman in a comedy on Spurgeon's oratory, *The Eccentric Preachers,* at 8 p.m. in the R.C. Auditorium, **Ancaster,** Ont. Free admission.
Apr. 23	25th anniversary concert by Wellandport Chr. Brass Band at 8 p.m. in Bethany CRC, **Fenwick,** Ont.
Apr. 24	Organist John W. Vandertuin in recital at All Saint's Anglican Church, **Windsor,** Ont. at 8 p.m.
Apr. 24-26	Ontario Christian Singles Weekend at the CRC, 209 Bearinger Rd., **Waterloo,** Ont. Speaker: Rev. Peter Van Katwyk, at 9 p.m. Friday. Full program. For info. phone Sharon at (519) 746-1257, or Joyce at (416) 579-1449.
Apr. 25-26	Fifteenth Anniversary Reunion of Fellowship CRC at the TDCH (Commons Room), **Woodbridge,** Ont. Sat.: celebration at 7:30 p.m. and Sun.: worship at 10 a.m. All former members heartily welcome.
Apr. 25	Spring Concert by Leendert Kooij's OCMA and organist Andre Knevel at 7:30 p.m. in the United Church, **Exeter,** Ont.
Apr. 26	Spring Concert in the Bethel CRC, **London,** Ont. Choirs from Ingersoll, London and Aylmer participating.
May 1-3	Concerts by St. Thomas and District Male Choir: **May 1** at 8 p.m. in the CRC, **Blyth,** Ont.; **May 2** at 2:30 p.m. at Holland Chr. Homes, **Brampton,** Ont.; **May 2** at 7:30 p.m. in the CRC, **Barrie,** Ont.; and **May 3** at 8:15 p.m. in Knox Presb. Church, Hinck St., **St. Thomas,** Ont.
May 2	Spring concert for two organs by virtuoso organists Andre Knevel and Wim van Suydam; at 7:30 p.m. in St. Paul's Anglican Cathedral, 227 Bloor St. E., **Toronto,** Ont.
May 2	Graduation ceremonies for Class 1987 at Redeemer College, **Ancaster,** Ont. Starts at 2 p.m. Keynote speaker: Dr. Barbara Pell on "Faith, Discipleship and Truth." For info. call (416) 648-2313.
May 2	Concert by Acton/Georgetown/Guelph choirs in the CRC, **Guelph,** Ont. at 8 p.m.
May 2	Friendship Conference at the CRC, 287 Water St., **Guelph,** Ont. From 9 a.m. to 4 p.m. Workshops and fellowship. Speaker: Rev. T. Verseput.
May 5	Organist John W. Vandertuin in recital at the Cathedral of St. James, **Toronto,** Ont. at 1 p.m.
May 6	Can. Fed. of CR Women Convention 1987 at 10 a.m. in Bramalea Baptist Church (corner Dixie and Hwy. #7), **Brampton,** Ont. Speakers: Rev. Dick Pierik and Mrs. Thea Van Halsema. For tickets contact Wendy Ubbens, 900 Albion Rd., Rexdale, ON M9V 1A5.
May 8	25th Anniversary of the Grace CRC, **Welland,** Ont. (formerly Welland Junction CRC), at 7:30 p.m. at the church. All former pastors, members and friends are cordially invited.
May 8-10	All-Ontario Young Adults Rally at Faith CRC, **Burlington,** Ont. Speaker: Rev. Kuurstra. Register before Apr. 24 and phone Yvonne at (416) 627-1416.
May 9	Concert by Acton/Georgetown/Guelph choirs in the CRC, **Orangeville,** Ont. at 8 p.m.
May 9	Concert by Adoramus/Maranatha and Brantford area choirs at 8 p.m. in Alexander Presb. Church, Colbourne St., **Brantford,** Ont.
May 9	Spring Concert by Leendert Kooij's O.C.M.A. and organist Andre Knevel at 8 p.m. in Central Presb. Church, **Hamilton,** Ont.
May 16	Concert by Adoramus/Maranatha Choirs with organist Andre Knevel at 8 p.m. in Christ Church Cathedral, James St. N., **Hamilton,** Ont.
May 15-16	Seventh Annual Clinton Klompen Feest at **Clinton,** Ont. For info. contact Jenny Valkenburg at (519) 482-9454.
May 15-18	Thirteenth All-Ontario Convention. Trillium is hosting it at St. Wilfrid Laurier University in **Waterloo,** Ont. "I Have Hope" is the theme for the weekend.
May 16	Sarnia Chr. School's 4th Annual Bedding Plant Sale and Family Breakfast. Starts 8 p.m. at the school, **Sarnia,** Ont.
May 21-June 2	Israel Tour with Dr. R. Kooistra. For info. call (519) 885-6105.
May 27	"Hollandse Dag" at 10 a.m. in the CRC, **York,** Ont. Speaker: Rev. Harry VanderWindt. For info. contact Mr. R. de Boer at (416) 768-3634.
May 31	Brother Andrew (Anne van der Bijl, author of *God's Smuggler)* will preach in Second CRC, **Brampton,** Ont. during the morning services.
June 2-4	Servant or tyrant: A Conference on the Task and Limits of the State. Featuring speakers Dirk de Vos, Edward Ericson, Lord Ralph Harris, Thomas Langan, Paul Marshall, Michael Novak, Harry Underwood and Al Wolters. Sponsored by the CLAC and the Work Research Foundation. At Redeemer College, **Ancaster,** Ont. Advance registration required. For info.: CLAC, 821 Albion Rd., Rexdale, ON M9V 1A3; (416) 744-2340.
June 3	Dr. Edward Ericson, Professor of English at Calvin College and author of *Solzhenitsyn: The Moral Vision* and of an abridgement of Solzhenitsyn's *The Gulag Archipelago,* will address a public meeting on the topic "Christian Hope Despite the Shadows of Tomorrow." Sponsored by the CLAC and the Work Research Foundation, at Redeemer College, **Ancaster,** Ont. at 8 p.m. Tickets at the door. For info. call CLAC (416) 744-2340.
June 3	"Hollandse Dag" in the CRC, **Kingston,** Ont. Speaker: Rev. Los. For info. call (613) 386-3754 or 384-2493. Admission $5.00, lunch included.
June 10	"Hollandse Dag at 10 a.m. in **Moorefield Park.** Speaker: Rev. J. Kuntz.

Advertising Deadlines

Dated	Mailed	Display ad deadline	Classified ad deadline
Fri. Apr. 24	Tues. Apr. 21	Wed. Apr. 15-8:30a.m.	Wed. Apr. 15-8:30a.m.*
Fri. May 31	Tues. Apr. 28	Wed. Apr. 22-8:30a.m.	Thurs. Apr. 23-8:30a.m.
Fri. May 8	Tues. May 5	Wed. Apr. 29-8:30a.m.	Thurs. Apr. 30-8:30a.m.

*NOTE: Deadline for Apr. 24 issue ads is Apr. 15 - 8:30 a.m. Please get your ads in in time to appear in the issue you desire.

Een wijze moeder is meer waard dan tien waakzame dienders

L.H. Kwast

Je kunt er geen touw meer aan vastknopen. In de jaren zestig en zeventig werden wij geleerd dat gevangenissen ondingen zijn en dat maatschappelijk werk tienmaal belangrijker is dan het hele politie-apparaat. Crimineel gedrag zou een ziekte zijn die door een verkeerde inrichting van de maatschappij wordt veroorzaakt.

Maar onze huidige volksvertegenwoordiging slaat in onze dagen een heel andere weg in. Er moet meer politie op straat komen. Er moet minder worden geseponeerd. Gevangenisruimte moet worden uitgebreid.

Er is in de openbare mening blijkbaar veel veranderd.

Enkele illusies armer

Nu zijn wij sedert de jaren zestig wel enkele ervaringen rijker en enkele illusies armer. *Dr. H.M. Kuitert, Alles is politiek maar politiek is niet alles,* heeft daar geen doekjes om gewonden. Twintig jaar geleden ging een nieuwe geest waaien. Het optimistische hogedrukgebied ontstond in Californië. Alle mensen moesten zich volstrekt vrij kunnen ontplooien. De Amerikaanse kinderarts, *dr. Daniel Spock* werd de profeet van een progressieve pedagogiek: geen kind mocht in de ontvouwing van eigen wezen op enige manier worden belemmerd. De oude moraal van fatsoen was antiek, victoriaans en huichelachtig. Er was maar één norm: die van de liefde.

Daar ging het heen! Alle sexuele relaties in de aanbieding. Gezag als wegwerpartikel. Alles wat als hinderlijk en knellend wordt ervaren in de berm geduwd. Hippies en yippies, collectieven en communes, popfestivals met honderdduizend bezoekers zoals in het Kralingse park bij Rotterdam, vrijheid, blijheid evenals rebellie tegen alle voorvaderlijke overlevering. Maar de vlieger is niet opgegaan. De neomarxistische goeroes uit die jaren — *Marcuse, Mitscherlich,* hebben zich op de menselijke natuur verkeken. De anarcho-socialistische revolutie liep op heel iets anders uit. Het werd meer en meer een harde maatschappij waar iedereen alles wat van zijn gading was, naar zich toe griste, wettig of niet wettig, en alles wat daarbij in de weg stond, met geweld opzijschoof. Het werd een criminele samenleving met (bij avond en nacht) onveilige straten en buurten, geweld tegen personen en goederen, verkeerspiraterij en alles wat mensen bang voor mensen kan maken.

Is er remedie?

Meer justitie, meer politie, wordt vandaag driftig verlangd. Daarmee wordt de Zwarte Piet de overheid in handen gespeeld. Maar is dat geen dweilen met de kraan open? Verdient de akker waarop het giftige onkruid van de criminaliteit welig tiert, niet veel meer aandacht?

Laten wij het hebben over thuis, over moeder en vader, over opvoeding en vorming, over genegenheid en geborgenheid, over koestering en toewijding!

Wat krijgen kinderen van huis uit mee? Is thuis een haven waar kinderen voor anker kunnen gaan, waar moeder openstaat voor hun verhalen en waar vader tijd heeft — of maakt — voor hun vragen en belevenissen? Wordt hun thuis besef voor orde en regel bijgebracht? Krijgen zij door moeders en vaders woord en daad er oog voor dat je eigen vrijheid eindigt waar die van de ander begint? Spreken moeders met hun dochters en vaders met hun zoons? Is er thuis een biechthokje? Loopt Jezus Christus door de gesprekken heen?

Eén wijze moeder is meer waard dan tien waakzame dienders. Dat is een oeroude wijsheid die in het vergeetboek beland is. Als wij niet allereerst en allermeest in huwelijk en gezin er met en voor elkaar zijn, staat de overheid later voor een onmogelijke opgave. Dan is namelijk niet alleen het gewas opgeschoten maar ook het onkruid.

Toegegeven: wij hebben de tijd tegen. Kinderen uit onvolledige gezinnen (echtscheiding!) lopen blijkens statistieken extra risico om morele averij op te doen. Daarnaast is er al de jaren achtereen werkzame propaganda tegen huwelijk en gezin als voorname bouwstenen van de samenleving.

Toegegeven: televisie en video hebben op zijn minst evenveel schade aangericht als bijgedragen tot culturele verrijking. Bijbelse ethiek is al te gemakkelijk weggeschreven zonder dat andere en gelijkwaardige ethiek werd gepresenteerd.

Maar bestrijding en *indamming* van criminaliteit ligt allereerst op de weg van ouders en opvoeders! Als die het laten afweten, speelt de overheid bij voorbaat verloren spel.

Wij hebben geen keuze

Het doet er niet veel toe of termen als "morele herbewapening" of "ethisch reveil" worden gebruikt. Het doet er wel toe of wij wortels van onze moderne cultuur herkennen als levensgevaarlijk voor een hele samenleving. Als hebben belangrijker is dan zijn, rijden wij op verkeerd spoor. Als genieten het belangrijkste levensdoel is, verspelen we eerst elkaar en daarna onszelf.

Zo vrees ik dat de ziekte AIDS een vurig teken aan de wand is dat onze moreel ontredderde cultuur haar eigen oordeel over zich heen gehaald heeft.

Maar het kan niet te laat zijn. En dan heeft de overheid weliswaar háár verantwoordelijkheid. Maar wijzelf komen eerst aan bod. In de omgang met elkaar, met kinderen en kleinkinderen, met familie en vrienden. Wijzelf zijn aan bod op school en kantoor, in bedrijf en in winkel, in verkeer en op reis.

Bijbelse deugd

Het was heel vroeger een eer om niet met de politie in aanraking te komen. Je moest zelf je morele boontjes doppen en anderen geen overlast aandoen. Die samenleving van toen was niet zo muf als zij vandaag wordt afgeschilderd.

De schrijver van dit artikel en zijn vrouw zijn al jaren uit de jonge kinderen. Regelmatig hebben zij kleinkinderen om zich heen.

Maar ze hebben plezier als ze in een supermarkt een jonge moeder met gedisciplineerde kinderen aantreffen. Ze hebben plezier als ze een jochie tegenkomen dat voor zijn moeder boodschappen doet. Ze hebben plezier als ze kinderen voor hun konijntjes zien zorgen. Ze hebben plezier als ze eerlijkheid onder kinderen aantreffen.

Aan de deugd komt eerherstel toe. Dat is niet victoriaans maar bijbels. Het kost weinig moeite om uit beide Testamenten vele reeksen woorden te citeren die oproepen tot een leven naar Gods *goede* geboden. Daar is jaren achtereen nogal lacherig over gedaan. Maar die goede geboden hebben oudere papieren dan wij.

Ze hebben ook eeuwen van menselijke ervaring aan hun kant staan. De ervaring van de tweede helft van onze eeuw kan daaraan worden toegevoegd.

Ik neem het op voor moeders en vaders die met vallen en opstaan hun kinderen op weg helpen in een wereld waarin het kwade op den duur altijd aan het kortste eind trekt.

Overgenomen uit: Friese Kerkbode 20 februari 1987.

Ontario's Opleidingsplan bevat vijf gevarieerde vooruitstrevende diensten. Samen vormen ze een grondlegging voor het algemene doel van voorspoed en productiviteit.

Ontario's Opleidingsplan. 't Reikt verder dan 't oog ziet.

VOOR WERKGEVERS: OPLEIDINGSADVIES EN AANSPORING IN BEKWAAMHEID.
Een Opleidingsadviesdienst: gevestigd in meer dan 50 "Skills Development Offices" over heel Ontario; gespecialiseerde adviseurs helpen bedrijven met het vaststellen van hun opleidingsbehoeften en het ontwikkelen van opleidingsplannen.
Aansporing tot bekwaamheid in Ontario: bedrijven met minder dan 200 werknemers kunnen tot 80% subsidie ontvangen voor directe opleidingskosten. Grotere bedrijven komen in aanmerking voor ten hoogste 60% subsidie. Hulp is ook beschikbaar voor het ontwerpen van het benodigde opleidingsmateriaal.
VOOR WERKNEMERS: VAKOPLEIDING EN BIJBEHORENDE PROGRAMMA'S.
Verbetering van vakbekwaamheid: Korte, erkende cursussen zijn beschikbaar om Ontario's geschoolde vaklieden op de hoogte te houden met de veranderingen in de technologie. Vaklui kunnen meer te weten komen over de "Trades Updating" programma's bij regionale opleidingskantoren, bij hun vakbonden of door het bellen van de opleidings-"Hotline."
Bijbehorende programma's: Het "Ontario Basic Skills" programma geeft les in lezen, schrijven, rekenen, natuur- en scheikunde en computer bekwaamheid. De meeste cursussen worden aangeboden in de "Colleges of Applied Arts and Technology." Speciale steun toelagen helpen om de kosten van kinderverzorging, vervoer en accommodatie gedurende deze opleiding, te dekken.
Een speciaal "Project Fund" steunt gemeenschapsgroepen in het ontwerpen van nieuwe opleidingsmethodes en werkwijze.

Opleiding. We kunnen er allemaal van profiteren.

Ontario's Opleidingsplan. Een belangrijk initiatief tot het verzekeren van een voortdurende groei voor alle inwoners van Ontario. Want opleiding voor een beter Ontario is de taak van iedereen.

Ontario
Minister, Hon. Gregory Sorbara
Premier, Hon. David Peterson

"HOTLINE" NUMMER 1-800-387-5656
(Informatie is beschikbaar in het Engels en Frans).

Dutch

Laat uw licht schijnen (1)

J.A. Ader-Appels

Het was in 1935. Mijn man deed zijn voorstel in de Pieterskerk te Utrecht met den tekst: "Laat uw licht alzoo schijnen voor de menschen, dat zij uw goede werken mogen zien en uw Vader Die in de hemelen is, verheerlijken."

Dat is een woord van Jezus en het is misschien goed, voor ons, Protestanten, die zoo bang zijn voor "werkheiligheid" er weer eens aan herinnerd te worden, dat Jezus inderdaad deze woorden sprak. Mijn man maakte ze in zijn preek als het ware tot devies voor zijn ambtelijke loopbaan en nu deze korte periode verstreken is, mogen wij gerust zeggen, dat ze naar waarheid boven zijn leven geschreven kunnen worden.

Maar het licht dat van dit korte, zoo rijke, veelbewogen leven uitstraalde en nog uitstraalt, was geleend licht. Het werd ontleend aan Christus, die er de Bron van was. Ik laat mijn man nu weer zelf aan het woord in zijn preek, want hijzelf kan u het beste zeggen, hoe hij het bedoelt:

Wie zich aan Christus overgeeft om het wonder van de levensvernieuwing aan zich te laten voltrekken, zoodat het goddelijk licht de duisternis opheft, wie leven ontvangen heeft dat aan grenzen ontheven is, diens nieuwgekregen eeuwigheidsleven brengt *vanzelf* goede werken voort. Het is niet mogelijk door God te worden aangeraakt en onvruchtbaar te blijven. Als God ons aanraakt, dan gebeurt er iets. Dat gevoelen we en weten we allemaal. En *het* zwakke punt in ons leven is, dat we er heimelijk bang voor zijn dat God ons leven zal aanraken, dat er iets zal gebeuren. Van den kerkvader Augustinus wordt verteld, dat hij in zijn jonge jaren God bad om bekeering, doch er dan steeds aan toevoegde: "Maar nu nog niet, Heer. Later." Hebben wij zelf niet ook wel eens zoo gebeden: "Neem bezit van mijn leven, Heer! Laat mij leven in Uw gemeenschap; leer mij Uw wil doen! — Maar nu nog niet! Later!"

Laten we God bidden, dat Hij de halfheid, het hinken op twee gedachten in ons terneer sla, want het gaat om diepen ernst. Jezus Zelf heeft dien ernst zoo uitgedrukt: "Niet ieder die tot mij zegt: Heere, Heere! zal ingaan, maar die doet den wil Mijns Vaders."

En tenslotte gaat het er niet om, of *wij* vinden dat onze werken goed zijn, maar of ze tot Gods eer zijn, zoodat de menschen die ze zien, God verheerlijken. De Heidelbergsche catechismus spreekt het zoo uit, dat goede werken enkel *die* werken zijn, die uit een waar geloof gedaan worden tot Gods eer. God is de Eenige onder Wiens beoordeeling ze in laatster instantie vallen en God is niet te misleiden!

Op het Pinksterfeest kwam Christus van over de grenzen en gaf aan Zijn discipelen Licht en Waarheid om uit te dragen in de wereld. En in gehoorzaamheid en trouw zijn ze er op uit getrokken, uitgedreven door de kracht van Zijn Geest. Hij riep ze en zij gehoorzaamden hun Goddelijke roeping. Van vreesachtige, kortzichtige twijfelaars werden ze door de kracht van Zijn Licht, tot zegen voor den naaste, God ter eer.

Christus roept ons op te staan en Zijn toorts in de hand te vatten. Ieder van ons persoonlijk roept Hij tot de taak, neen, tot het voorrecht, Zijn lichtdragers te mogen zijn.

Ons roept Hij heden.

(In memoriam 20 nov. 1944, Ds. B.J. Ader)

(Wordt vervolgd)

Vier "Local Government Week"

Neem deel aan uw plaatselijke festiviteiten — ontdek hoe belangrijk de plaatselijke overheid voor u is.

Leer hoe het u voorziet van water en electriciteit ... scholen en bibliotheken .., wegen en openbaar vervoer ...

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verbeteringen aangebracht door gemeentewerken ... de belangrijkheid van het opnieuw verwerken van afvalmaterialen ... parken en recreatie ... en gemeentelijke plannen ...

Local Government . . .

"It's right where you live"

Ontario

Ministry of Municipal Affairs

Hon. Bernard Grandmaître
Minister

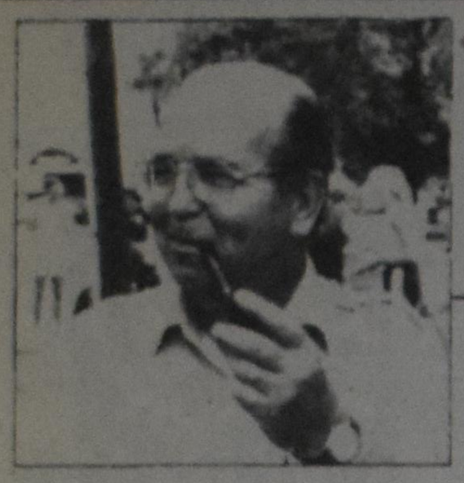
SUPPORT OUR COMMUNITY PROJECT

Christian Care for the Elderly.

Holland Christian Homes Inc. is owned by its members and operates a Christian retirement village. Annual membership fee: $50.00 per family, or life-time membership: $500.00.

Call or write for information:

Holland Christian Homes
7900 McLaughlin Rd. S.
R.R.#10, Brampton, Ontario
L6V 3N2
Tel. (416) 459-3334



Kommentaar met een knipoog

Herman de Jong

De Kleedzaal

De nieuwe jonge dominee bracht een frisse wind in de kerkeraad. "Kom," zei hij tegen de mannenbroeders, "Het zou wel gezellig zijn als we net voor de kerkeraadsvergaderingen een uurtje gingen zwemmen in het Y.M.C.A. gebouw. We krijgen vast wel 10 procent korting vanwege onze godsdienstige activiteiten." Door dat te zeggen had hij het pleit gewonnen bij broeder Simmeling, wiens voorgeslacht in uitgeholde boomstammen vanuit Schotland op het Friese Wad was aangespoeld. En zo ging de kerkeraad zwemmen ...

In de holle kleedzaal hadden ze hun kleren uitgetrokken en verwisseld voor naoorlogse stukjes nylon die je nauwelijks zwembroeken kon noemen. De kleren hingen of lagen netjes òf in een wanhoop, al naarmate de broeders nette of slonzige vrouwen hadden. Eerst was het vredig-stil in de kleedzaal. De broeken, jassen en sokken luisterden naar het gejoel der mannenbroeders, dat door de dunne muur naar binnen drong.

"Enig hè," fluisterde toen het overhemd van broeder Jansen, "Net of het heel andere mensen zijn, hè jongens? Waarom laten ze de kerkeraadskamer niet vollopen met water?" De gulp van de onderbroek van broeder Doornbos trok scheef van de lach. Nog even was het stil in de kleedzaal. Toen begonnen de kleren gezellig onder elkaar te teuten, want nog altijd is het zo dat wie met pek omgaat daarmede besmet wordt.

"Nee hoor," bibberde het blauwe onderbroekje van broeder Jansing, "ze kunnen me toch al uitwringen na zo'n vergadering. Ik wou dat de baas nooit ouderling was geworden. Hij zit te zweten van angst dat ze hem z'n mening zullen vragen. 'k Heb het wel gemerkt hoor! Thuis laat hij ook alle beslissingen aan zijn vrouw over ... ik geloof echt dat mijn baas er geen eigen mening op na houdt."

"Wat zijn mensen toch verschillend," gaapte de long-john van broeder Stobbe door zijn grote achterschuurdeur, "Mijn baas krijgt thuis geen poot aan de grond, maar je moet hem op die vergaderingen horen."

"Dat noemt men sublimatie," zei de levi van de dominee, "omdat broeder Stobbe thuis gekortwiekt wordt, gaat hij buitenshuis zijn ideeën realizeren. Zo blijft zijn "Id" mooi in evenwicht.

"It" of geen "it," bromde de schoen van broeder Tiggelaar, "Stobbe is en blijft een vervelend mannetje. Ik hoorde Tiggelaar op weg hier naar toe tegen broeder Sipkens — wiens sokken hier naast mij een zeer kwalijke geur verspreiden — zeggen: 'Zelle we die Stobbe straks es vijf minuutjes met z'n hoofd onder water houe?'"

Dat werd dominee's levi te bar. "Broeder Tiggelaar leest zeker nooit Psalm 133 aan tafel, hè?" "Dat komt uit," zei de schoen verrast, "Die slaat hij over omdat het maar zo'n kort psalmpje is."

"'t Zal me benieuwen waar ze het deze avond over zullen hebben," fluisterde het rode jasje van diaken Jubelmaar, de enige broeder die lid van het mannenkoor was. Het rode jasje had zich angstvallig over een beha — vergeten door een dame die voor haar diëet zwom — gevleid, in de hoop dat zijn kledingsgenoten het onderwerp "vrouwen in 't ambt" niet zouden aanroeren.

"Ze vinden wel weer wat," grapte het vlinderstrikje van Tillanus.

"Zeker, zeker," sprak het gewichtige colbertje van broeder Strenghuis, "Zij behoren zich, en zeker niet op vlinderachtige manier, te bezinnen op het verleden, om standvastig in het heden aan de toekomst te bouwen. Er moet altijd beweging in de kerk blijven, zolang ze echter haar hechte saamhorigheid en identiteit maar niet verliest."

"Zegt u dat nog eens," kwam het verlegen stemmetje van de das van broeder Aarzel, "Ik heb u niet helemaal goed begrepen. Vooral dat 'haar' hechte saamhorigheid ..."

"Broeders, broeders," suste de pet van broeder Saamhorentje, "ga nou alsjeblieft over jets anders praten. Jullie weten best wat de Synode besloten heeft en daar leggen we ons toch bij neer."

"Maar die kant wou ik helemaal niet op," deed de das ineens veel flinker, "ik vind het enkel zo leuk dat het woordje 'kerk' vrouwelijk is."

"Men moet die dingen breed bezien," zei de levi van de dominee, "heel breed ....!"

"Man, hoe kun je het zeggen," zei het vlinderstrikkie, "Jouw baas doet niets anders dan een tekst woordje voor woordje ontleden." De grijsblauwe levi werd boos en zei "Dat laat ik me niet zeggen, jullie vergeten dat hij nog jong is!"

De kleren vlogen allen overeind. Het tijdstip was gekomen. Dit werd knokken en daar moesten ze bij wezen. De kerkeraadsvergaderingen verliepen altijd zo rustig. Alleen het rode jasje bleef liggen uit beleefdheid voor het be-haatje.

Toen hoorden de sokken en broeken, de jassen en overhemden de eerste ouderling onder de douche. De kledingstukken lagen weer muisstil, netjes of in een wanhoop. De long-john zuchtte nog even na, voelde zich misschien wat schuldig dat ze weer achter de ruggen van hun bazen geklapt hadden. Maar ja, dacht hij, we horen ook zoveel!

Herman de Jong woont in Jordan Station, Ontario.

Nicodemus

Meester, die ons van God gezonden zijt
En ook de doden weer ten leven wekt,
Als straks de laatste dood mijn ogen dekt,
Zal ik dan leven in Uw eeuwigheid?

Want eeuwigheid is voor die het niet weet,
Het kind, maar die eens wist wordt oud en dort.
Wie die ten tweeden maal geboren wordt?
Wat bleef mij dan een droom van wat Gij deed? —

Dit is het woord van een die tot U kwam
Des nachts, maar die U niet verstond, en ging,
En U zag kruisigen — en die toen droef
Uw dode lichaam in zijn armen nam
En wikkelde in zijn herinnering
En in de geuren van zijn tuin begroef.

Muus Jacobse,
Uit: ***Bijbelse gedichten***

Meer dan overwinnaars

(Romeinen 8:31-39)

Wat zullen wij van deze dingen zeggen?
Spreekt God ons voor, wie kan ons tegen zijn?
Wie durft mijn zonden voor Gods troon te leggen
als ik eens voor Zijn aangezicht verschijn?
Hij, die Zijn eigen zoon voor ons niet spaarde,
maar overgaf tot in de zwartste dood,
zal Hij niet in de hemel en op aarde
gestand doen wat Zijn liefde eens besloot?
God is het die rechtvaardigt, niemand oordeelt
hem, die Hij aannam als Zijn eigen kind;
en door Zijn goedheid zien wij als ons voorbeeld
Hem, die zich aan Zijn rechterhand bevindt.
Want Christus pleit voor ons; Hij, die door lijden
en sterven nu een plaats voor ons bewaart.
Wat kan ons van Zijn grote liefde scheiden,
vervolging, naaktheid, of gevaar, of zwaard?
Al worden velen van ons ook behandeld
als schapen die men naar de slachtbank voert;
als slachtvee, dat men achteloos verhandelt
en waar de dood dus iedere dag op loert.
Maar God zal ons de overwinning geven
door Hem, die ons zozeer heeft liefgehad.
Ik ben verzekerd dat noch dood, noch leven
voor mij meer angst of eenzaamheid bevat.
Want Christus heeft het kruis voor ons gedragen,
en onze zonden aan dat kruis gehecht.
Voor eeuwig heeft Hij ons van schuld ontslagen
en veilig in Gods handen neergelegd.

Uit: ***Dit is mijn troost***
door E. IJskes-kooger

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Books

Cooking

Unusual, but surprisingly good

The Good Book Cookbook, Naomi Goodman, Robert Marcus, Susan Woolhandler. McClelland & Stewart Limited, (Canadian Distributor) Toronto, Ont. 1986, HC, $24.95. Reviewed by Margaret Griffioen, St. Catharines, Ontario.

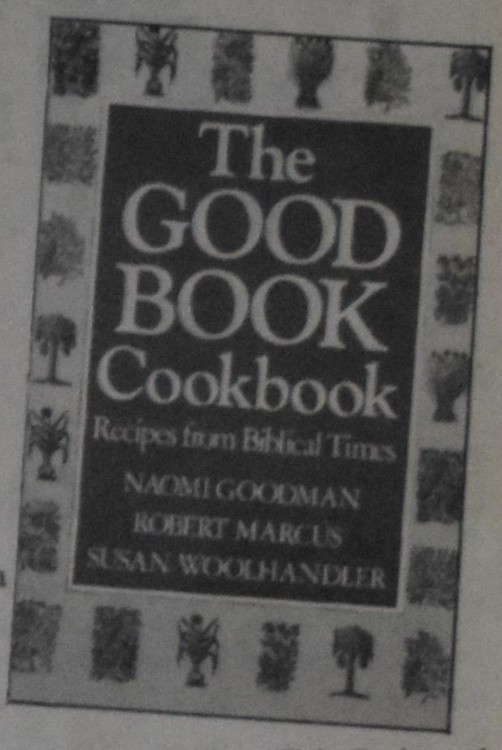
With a religious angle being applied to every type of book these days, it was inevitable that a "biblical" cookbook should hit the stands. Despite its somewhat humourous name, *The Good Book Cookbook* does indeed offer a large variety of healthy, and yes, tasty meals and snacks. The recipes are based on information from archaeological sources, biblical commentaries, classical writings and the history of agriculture and food in the Middle East and Mediterranean areas.

Adapted for the modern cook

All the ingredients are from biblical times, but the method of preparation is thoroughly modern, and in most cases, surprisingly simple. "Some of the ingredients may seem unfamiliar and exotic, but most of our recipes can be made easily thanks to modern technology," said the authors in their introduction.

"Sarah would go to heaven with a food processor," speculated author Susan C. Woolhandler in a recent EP interview. "Her life was grind, grind, grind and sift, sift, sift."

Honey Cheesecake, Endive with Olives and Raisins, Yogurt Sesame Sauce, Broiled Trout with Anchovy Garlic Sauce, Greek Citrus Marinade for Chicken, Ham Steaks with Figs and Honey Cakes are just a few of the more tasty recipes found in this unusual cookbook.



A healthy sort of diet

The authors point out that "the cuisine of the Bible is naturally a healthful one. It embodies the principles recommended by nutritionists and physicians today. All bread and grain dishes were of whole grain and all milling was done with stones; hence, there was important fibre in the diet. Vegetarian and dairy meals were popular. Beans, grains and raw vegetables were eaten frequently, as were yogurt and simple cheeses. Poultry and fish were far more commonly served than meat, which was generally reserved for special occasions. Fruits and nuts were generally the main ingredients in fine sauces and desserts. Refined sugar did not exist and is not part of the recipes in this cookbook, but you will find other unusual sweeteners made from dates, grapes, and, of course, honey."

In their introduction, the authors give a brief history of the influences of various empires on the cuisines of Old and New Testament peoples. Early, Genesis-time ingredients included wild birds, milk, sheep, herbs, barley, figs, grapes, simple cheeses and unleavened breads. Additions of other baked goods, fish and garden-grown greens came during the time the Israelites spent in Pharaoh's Egypt. In the promised land, the Israelites developed their own distinguished cuisine which meant not eating dairy and meat products together. Various conquering empires (i.e., Mesopotamia, Persia, Greece, Rome) introduced new foods and preparation styles to the Israelites' diet.

Organization of the book

Rather than organizing the book in historical sequence, the authors chose to arrange the recipes in familiar categories: Meat, Poultry, Fish, Fruits and Vegetables, Whole Grains and Beans, Bread, Dairy, Desserts and Suggested Menus. Each category has a brief explanation of the foods and their role in biblical history. The suggested menu category is a great way for families or groups to learn about particular Christian or Jewish meals and feasts.

Although the book is well-organized and researched, it is by no means a scholarly look into the eating habits of biblical people, despite the expertise of the authors. Naomi Goodman is a member of the Institute for Research in History, Robert Marcus is a novelist, screenwriter and advertising executive and Susan Woolhandler is a writer, world traveller and professional cook, specializing in Middle Eastern cuisine.

Using the book to design a meal for a national Layman's Bible Committee luncheon in New York's Plaza Hotel, Director of Catering, Socrates Alexander concluded, "I suspect that the people in the Bible would be rather amused, [but] would probably want to stick to their own recipes."

Using the book is also difficult, since it is hardcover and perfect bound, making the pages difficult to keep open. As well, some recipe instructions carry overleaf to the next page. These problems can be annoying to a cook.

I recommend the book as a fun and nutritional addition to a cookbook collection. Most recipes are simple and not costly or time consuming. The book also makes an unusual source for theme dinners for the family and other groups.

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